

المرجع	IOR/L/PS/20/61
العنوان	"تقرير بشأن رحلة في مناطق شبه الجزيرة العربية الخاضعة للحكم العثماني وكردستان خلال الفترة أبريل-مايو ١٩١٠، كتبه ج. ج. لوريمر المحترم رفيق وسام الإمبراطورية الهندية، الخدمة المدنية الهندية، المقيم السياسي البريطاني في مناطق شبه الجزيرة العربية الخاضعة للحكم العثماني والقنصل العام البريطاني في بغداد."
التاريخ/ التواريخ	١٩١٣ (ميلادي)
لغة الكتابة	الإنجليزية في اللاتينية
الحجم والشكل	مجلد واحد (٣٢ ورقة)
المؤسسة المالكة	المكتبة البريطانية: أوراق خاصة وسجلات من مكتب الهند
حق النشر	رخصة حكومة مفتوحة

حول هذا السجلّ

تقرير حول الرحلة كتبه جون جوردون لوريمر من ملاحظات دونها خلال رحلته في الفترة ما بين ١٨ أبريل إلى ٢٢ مايو ١٩١٠. يضم التقرير معلومات حول المسائل الطوبوغرافية.

التقرير مقسّم إلى أقسام تصف كل يوم من الرحلة، وتبين مكان الانطلاق والوجهات النهائية، والوقت المستغرق في السفر والسمات الطوبوغرافية للطريق الذي سلكه، بما في ذلك رسومات في بعض التدوينات. وفي الأيام التي لم يسافر فيها، يصف التقرير حملة على مناجم أعمال الفحم في ناصالح، ورحلات الصيد، وزيارات للمواقع الدينية المحلية وأطلال الآثار، ورؤى تحليلية حول المدارس والتعليم المحلي، وإنتاج النفط الخام في القيارة، وتوزيع السكان المسيحيين واليهود في

المناطق التي سافر إليها.

تتضمن المناطق التي جرى زيارتها خلال الرحلة كل من خانقين، وزنكاباد، وصلاحية، وطوز خورماتو، وداقوق، وكركوك، وألتن كوبري، وأربيل، وشقلاوة، وباطاس، وروواندز، وعسكر، وقنديل، وعقرة، وبردرش، والموصل، وبغداد، والقيارة، وخنديدة، والشرقاط، وسامراء، وعوسجة، وملوح.

الترجمة الصوتية (وهي كتابة حروف لغة بحروف لغة أخرى) مقدمة كما تظهر في المجلد؛ التهجيات الحديثة قُدمت عند اللزوم.

طُبعت في مطابع المونوتايب الحكومية في شيملا، ١٩١٣.



"تقرير بشأن رحلة في مناطق شبه الجزيرة العربية الخاضعة للحكم العثماني وكردستان خلال الفترة أبريل-مايو ١٩١٠، كتبه ج. ج. لوريمر المحترم رفيق وسام الإمبراطورية الهندية، الخدمة المدنية الهندية، المقيم السياسي البريطاني في مناطق شبه الجزيرة العربية الخاضعة للحكم العثماني والقنصل العام البريطاني في بغداد." [أمامي] (١/٦٨)

(Turkey 137)

CONFIDENTIAL.

12/1/28

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REPORT ON A TOUR

IN

TURKISH ARABIA AND KURDISTAN

APRIL–MAY 1910

BY

J. G. LORIMER, ESQ., C.I.E., I.C.S.,

British Political Resident in Turkish Arabia and His Britannic Majesty's Consul-General at Baghdad.

SIMLA:

PRINTED AT THE GOVERNMENT MONOTYPE PRESS.

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"تقرير بشأن رحلة في مناطق شبه الجزيرة العربية الخاضعة للحكم العثماني وكردستان خلال الفترة أبريل-مايو ١٩١٠، كتبه ج. ج. لوريمر المحترم رفيق وسام الإمبراطورية الهندية، الخدمة المدنية الهندية، المقيم السياسي البريطاني في مناطق شبه الجزيرة العربية الخاضعة للحكم العثماني والقنصل العام البريطاني في بغداد." [خلفي] (٢/٦٨)



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"تقرير بشأن رحلة في مناطق شبه الجزيرة العربية الخاضعة للحكم العثماني وكردستان خلال الفترة أبريل-مايو ١٩١٠، كتبه ج. ج. لوريمر المحترم رفيق وسام الإمبراطورية الهندية، الخدمة المدنية الهندية، المقيم السياسي البريطاني في مناطق شبه الجزيرة العربية الخاضعة للحكم العثماني والقنصل العام البريطاني في بغداد." [٣و] (١٠/٦٨)

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APRIL–MAY 1910

BY

J. G. LORIMER, ESQ., C.I.E., I.C.S.,

British Political Resident in Turkish Arabia and His Britannic Majesty's Consul-General at Baghdad.

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(4)

REMARKS.

The following tour report has been written up from notes taken by me on a journey made in April-May 1910, on which I was accompanied by Mr. J. C. Gaskin, Commercial Assistant in the Baghdād Residency.

The information of immediate interest obtained, political and military, was communicated to Government at the time; that now submitted is mainly topographical. If it can be plotted into the existing maps by means of points such as Kirkūk, Arbil, etc., which are approximately fixed, it will add some useful detail and correct a few mistakes.

The baggage caravan on the journey consisted partly of ponies and partly of mules. The times recorded while travelling by land were ordinarily those of a walking horse, and so varied with the ground; but the average speed was 3 to 3½ miles an hour. The only instrument used for taking directions was a pocket compass. In travelling down the Tigris the rate of progress varied with current and wind, and here the time taken is only a rough guide to the distance traversed.

No notes were taken on the familiar road from Baghdād to Khānaqīn and Qasr-i-Shīrīn, which latter place, as well as Chiah Surkh, the oil field of the Anglo-Persian Oil Company in that direction, was visited. It was not thought necessary to describe in detail such places as Mūsal and Sāmarra which have received attention from other travellers.

The system of transliteration followed in the report is that authorised by the Foreign Department of the Government of India for Arabic, but with modifications in the case of Turkish names.

J. G. LORIMER,
Political Resident, Baghdad.

"LAWRENCE";
ON BOARD R.I.M.S.
10th September 1912.

C220GSB



"تقرير بشأن رحلة في مناطق شبه الجزيرة العربية الخاضعة للحكم العثماني وكردستان خلال الفترة أبريل-مايو ١٩١٠، كتبه ج. ج. لوريمر المحترم رفيق وسام الإمبراطورية الهندية، الخدمة المدنية الهندية، المقيم السياسي البريطاني في مناطق شبه الجزيرة العربية الخاضعة للحكم العثماني والقنصل العام البريطاني في بغداد." [٤ظ] (١٣/٦٨)



(F)

REPORT ON A TOUR

IN

TURKISH ARABIA AND KURDISTAN.

APRIL—MAY, 1912.

KHĀNAQĪN TO ZANGĀBĀD.

(18th April 1910.)

We left Khānaqīn at 10-30 A.M. and marched for 15 minutes along the right bank of Alwand. The Alwand hereabouts is 20 to 30 yards broad and generally fordable. We next crossed flat lands, fallow, etc., for 5 minutes. We then crossed (first) a hollow called Darwanjik, coming from the hills on the north, and (second) a canal called Qūlah, 20 feet wide, with water 3 feet deep, coming from the westwards.

1st Station. (20 minutes.)

From this point Khānaqīn lies to the south-east. To the north-east at $\frac{1}{4}$ a mile is a village, Kawazi. To the south-west, at $\frac{3}{4}$ of a mile, is the tomb of 'Abbās on a mound. About due west, at 1 mile, is the village of 'Aliyawah, 100 houses of miscellaneous Kurds. Just beyond this point the Qūlah canal is spanned by an aqueduct 4 feet broad.

2nd Station. (35 minutes.)

V.e proceeded for 15 minutes. To the south by west from the point then reached lies Muhammad Shair Baig village, small, at $\frac{1}{4}$ a mile. At one mile or more, in line behind it, is 'Aliyawah, already mentioned, on a ridge which appears to run north-west and south-east. To the east-north-east at $1\frac{1}{4}$ miles is village Husain, 50 houses of Shair 'Amariyah Kurds. To the north-north-west at 3 miles, is Imām Bāwa Mahmūd, a tomb on a light-coloured mound. Two palm groves are visible, one on each side of the mound; they belong to Mustafa Pāsha of the Bājalān Kurds. Behind the groves is said to be a village, Bāwa Palān or Bāwa Palāwi, 150 houses of miscellaneous Kurds. To the north-west by west is a village, Shaikh Hasan, 50 houses of Arabs. (This village is upon the road further on.) To the north-west by north, at about 10 miles, is the red peak of Marwāri Hill, near Dakkah.

3rd Station (Shaikh Hasan). (56 minutes.)

We proceeded for 21 minutes to Shaikh Hasan village, before mentioned, and ascended a mound beside it. A few minutes before reaching it a branch of the Qūlah canal was struck.

To the north-west by west, at $\frac{3}{4}$ of a mile, is a village, Shaikh Husain, 30 houses of Arabs. (All the Arabs in this region are Sunnis.) To the north-east at about 3 miles, are 3 small Kurdish villages. The peak of Marwāri lies about north-west by north.

4th Station. (1 hour 6 minutes.)

We proceeded for 10 minutes, and stopped again. To the south-east is Khānaqīn. To the south-west by west, at $\frac{3}{4}$ of a mile, is Shaikh Husain village, already mentioned. To the north at 1 or $1\frac{1}{2}$ miles, is Imām Bāwa Mahmūd, before mentioned. To the north by west, at $1\frac{1}{2}$ or 2 miles, is part of Bāwa Palān (see above). The rest of the village (about two-thirds) is nearer to the date groves. Marwāri still lies to the north-west by north.

C220(3)



"تقرير بشأن رحلة في مناطق شبه الجزيرة العربية الخاضعة للحكم العثماني وكردستان خلال الفترة أبريل-مايو ١٩١٠، كتبه ج. ج. لوريمر المحترم رفيق وسام الإمبراطورية الهندية، الخدمة المدنية الهندية، المقيم السياسي البريطاني في مناطق شبه الجزيرة العربية الخاضعة للحكم العثماني والقنصل العام البريطاني في بغداد." [٥ظ] (٦٨/١٥)

After 12 minutes we passed Imām Bāwa Mahmūd, lying ¾ of a mile to the right of the road; and 6 minutes later we passed the second of the two date groves already mentioned, lying ½ a mile to right of road.

5th Station (Bāwa Tāq). (1 hour 38 mins ca.)

After 14 minutes more we reached a mound called Bāwa Tāq, which is on the right side of the road. From here from west to south-west lie several small Arab villages at various distances. To the south-west by south, at about 2 miles, is a mound called Tall Māl Qūlah. Most of this district is watered by the Qūlah canal; but Mustafa Pāsha's date groves are irrigated by a spring in the Marwāri hill, which last begin near the groves in question. Clover, wheat and barley are the crops hereabouts. To the south by west, at 3 or 4 miles, is Falaiyah village, 50 houses of Arabs. The Hamrīn hills are visible along the left front, from west-north-west to west-south-west or rather further.

After 20 minutes we reached some rising ground, and arrived at the top of it in 10 minutes more. Marwāri peak was now seen to the north by west, at 3 or 3½ miles. After 11 minutes more we passed Bankān, a village belonging to Ibrāhīm Baig, Jāf Kurd, immediately to the left of the road.

6th Station (Ghaznah Tappah). (3 hours 30 minutes.)

After 11 minutes more we reached Ghaznah Tappah, a light-coloured mound on the right side of road. Here the Hamrīn hills appear to extend along the horizon from west to south-west. To the west-north-west, at 2 miles, is a small Kurdish village, Mahmūd Rōsam. At an uncertain distance to the north-west Dakkah appears. Marwāri peak is now slightly to west of north, and Khānaqīn slightly to east of south-east.

We reached Dakkah after 32 minutes. Sangar, a canal from the west, runs along the left side of the road throughout this part. It is 6 feet broad, and it had about 6 inches of running water in it. Just before reaching Dakkah are the ruins of a village which belonged to the father of Mustafa Pāsha, Bājalān Kurd.

7th Station (Dakkah). (3 hours 2 minutes.)

Dakkah consists of about 60 houses of Jāf Kurds under Ibrāhīm Baig. (The Kurds of the country are Bājalān from Khānaqīn until the Jāf boundary is reached.) Marwāri peak is now about 2 miles to the east-north-east. On the opposite side of the Diyālah river, from north-west to west, are the Bān Sandūq hills. (These are marked "Karabulak" in sheet 38 of the War Office map, and are shown there extending too far to the south; they do not go further south than Dakkah.) Zangibād village appears across the Diyālah, to the west by south, at about 4 miles.

We proceeded for 15 minutes through a thick growth of "palk", a bush with round leaves varying in size between a shilling and a half-crown. Then we marched for 5 minutes over shingle to the edge of the Diyālah.

8th Station (Dakkah-Zangibād ferry, west bank). (3 hours and 22 minutes: Baggage took a little over 4 hours.)

From the Dakkah-Zangibād ferry (east bank) the Marwāri peak bears east-north-east, at 3 or 4 miles. To the north-north-east apparently at 7 or 8 miles, is the village of Upper Qūrah Būlāq consisting of 30 houses of Talabānīyah Kurds of Shaikh Taiyib's section, with a red hillock. To the north, at about 5 miles, is Great Qūrah Būlāq village with 50 or 60 houses of the same. Upper Qūrah Būlāq is said to be on the west side of the Diyālah.

Crossing between Dakkah and Zangibād.

The only means of crossing the river on 18th April 1910 was a single small kilik or raft, supported on 16 skins. It was said that there was no other ferry at all near, either up or down stream. The raft in crossing drifted ½ to ¾ of a mile down stream, and reached the opposite side at the off-take of a canal, called Kashawul, leading in the direction of Zangibād. The breadth of the stream where it was narrowest, in crossing, was about 130 yards; and the general direction of the river was from north to south. The ferrying over of two travellers with their servants and baggage took three hours, as the raft had to make more



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than one journey. The cost was about 17 shillings. The unloaded mules crossed by themselves, swimming in one place, in a line more direct than that taken by the raft.

From the landing place on the west bank Zangābād bore west-south-west and the Bin Sandūq hills extended round from north-west to nearly north. Marwāri peak was still at east-north-east.

9th Station (Dakkah-Zangābād ferry, west bank). (8 hours 22 minutes.)

The time taken from the landing place to Zangābād village was half an hour by riders and 40 minutes by baggage. The way lay across ordinary open ground and fields.

The main village of Zangābād consists of about 200 houses of Zangābād Kurds, and there is a small suburb about ¼ of a mile to the westward. There are a few Jews. The Kurdish inhabitants were friendly and accommodated us two European travellers *on the roof of a mosque*. There are fine gardens here, belonging formerly to the Sultan's Civil List, but now to the Turkish Government. Irrigation is from two water-cuts; one on the east of the village, which perhaps* comes from the Diyālah, and one on the west known as the Saidalān Qīrah Tappah-Zangābād, which may be be from the west.

10th Station (Zangābād). (7 or 7½ hours.)

* My notes about these are not very clear. J. G. L.

On this day's journey we passed through some remarkably fine crops, with flowers of various sorts, including clover.

Zangābād to Salāhīyah (or Kifri).

(19th April 1901.)

We proceeded for 25 minutes to Bin Sandūq village, 40 houses of Zangābād Kurds, which is on the road.

1st Station (Bin Sandūq). (25 minutes.)

From here Zangābād bore south-south-east, and a village Shaitapinah, 25 houses of Zangābād Kurds, west by south. In the plain, about one mile west of Zangābād, is Tappah Qrin, a remarkable eminence like a Babylonian or Assyrian mound. Amidst the crops by the way stood wild hollyhocks in flower, and here and there a quail rose from them.

After 15 minutes more Zangābād lay to the south-east and Bin Sandūq village a little to the east of south-east, Qrin Tappah to the south-south-east, Shaitapinah to the south-south-west, at about 2 miles and Marwāri peak to the east. (This station is on a neck of low hills. Just beyond it is a ruined village on the left side of the road.)

2nd Station. (40 minutes.)

After 15 minutes we reached Tāzashān village, 30 houses of Zangābād Kurds. After 12 minutes more we halted.

From the place reached Zangābād lies a little east of south-east. A little to the west of south-south-west, at 1 mile, is Hājilār village, 70 houses of Zangābād Kurds. This village is a freehold property of Majīd Pāsha, Bābān Kurd, who lives at Salāhīyah. Tāzashān now bears about south-east.

3rd Station. (1 hour 7 minutes.)

After 5 minutes we passed Kōkaz village, 20 houses of Zangābād Kurds, on the left side of the road. After 15 minutes more we reached another station.

From this point the last (3rd) station lies a little to the south of east-south-east. To the south-west by south, at 1½ miles, is Tappah Charmi hamlet, 7 houses of Zangābād Kurds.

4th Station. (1 hour 27 minutes.)

We proceeded for 23 minutes. All the way here from Bin Sandūq village there have been low hills immediately on right of the road.



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5th Station. (1 hour 30 minutes.)

The last (4th) station now bears east-south-east by south. At south-west, at about 4 miles, is the tomb of Ibrâhîm Samim. To the south-west by south, at about 3½ miles, is Tappah 'Ali, a village of 40 houses of Zanganah Kurds. Two miles to the right of the road is an Arab village of 30 houses. On the left Jabal Hamrîn runs from west-north-west to south-south-east.

We travelled for 25 minutes and reached Kushk, ruins and a mound, on the right of road.

6th Station (Kushk). (1 hour 15 minutes.)

The tomb of Ibrâhîm Samim bears south-south-west, and Tappah 'Ali village south by west.

After 4 minutes the dried-up bed of a water-course called Kodara was crossed. It is about 8 feet deep and 25 feet broad. This is the end of the Zangâbâd territories. After 40 minutes more we reached a station.

7th Station. (1 hours 5 minutes.)

From here the last station bears south-east by south. To the west-south-west, at 1 mile, is Zardâo village, 120 houses of Zanganah Kurds. To the north-west, at about 1 mile, is Tall Îshân, a village of 40 houses of Zanganah Kurds, on the road. The mound which gives its name to Tall Îshân is to the west at about 2 miles. To the west-north-west, at several miles distance, is Eski Kifri or Old Kifri. There is near this station, at a place called Salalahah, a garden belonging to Hâji Husain son of Said Ahmad, of Kifri.

The low hills on the right of the road are called hereabouts Chalio Khârit. To the north-north-east, through them, are visible other reddish hills called Shîrwanah.

We marched for 23 minutes, crossing during the last 400 or 500 yards the shingly bed of the Zardâo stream, and reached Tall Îshân village.

8th Station (Tall Îshân). (3 hours 22 minutes.)

The Zardâo is formed at this place by the junction of a northern sweet stream from Salâhîyah with another, not sweet, coming more from the eastwards. Each stream, at this time, was clear and a few feet broad, but quite shallow. The Zardâo is said to run westwards from here for an hour or two, and to be expended in irrigation.

So far as we have come from Khânaqîn we have met with no real obstacle to artillery except the Diyâlah river, which it would be difficult or impossible to get guns over, when in flood, without rafts or other means brought from a distance. This day a number of little ravines from the hills have intersected the road, few if any of them more than 12 feet deep or 20 feet broad, and probably all of them capable of being easily made passable for artillery.

After 8 minutes we passed the mill of 'Abdul 'Azîz Âgha of Qâdah Tappah, who was at the time acting somewhere as a civil Mudîr. From this mill the village of Tall Îshân lies south by west. After 12 minutes more we ascended a mound at the side of the road. The ground is hilly after leaving Tall Îshân.

9th Station. (2 hours 22 minutes.)

From this mound Tall Îshân lies a little to the west of south, and Salâhîyah due north. To the north-east, at 2½ miles, is Taimashîmah village, 60 or 70 houses of Zanganah Kurds. To the east by north, at 3½ miles, is Rahammarkah village, 100 houses of Zanganah Kurds.

10th Station (Sarcham). (3 hours 20 minutes.)

After 37 minutes through low hills, and never far from the bed of the stream from Salâhîyah, we reached Sarcham, a temporary harvesters' village on the road. The Qaim-Maqam of Salâhîyah, Muhammad 'Ali, who is a brother of Mahmûd Pâsha, chief of the Jâf Kurds, met us here with about 20 mounted men.

After 40 minutes riding we reached Salâhîyah (or Kifri). After leaving Sarcham the way was chiefly over flat land, the hilly belt being left behind. Some cultivation, both irrigated and unirrigated, was noticed.



Salāhiyah consists, it is said, of about 800 houses; and it has a good bazaar of about 80 shops. Hills rise immediately to the north of it, and the place is to a large extent built of undressed stones set in mud, etc. It depends partly on the export of wood, partly on the sale of goods imported from Baghdād, and partly on agriculture. Open water-channels run in the streets.

Salāhiyah or Kifri. (3 hours 9 minutes; but the baggage took 7 hours 30 minutes.)

The Bājalān Kurds, towards Khānaqīn, are said to number 150 riders. The Zangābād Kurds are put at 270 riders, of whom 200 are Zands. The Jāf Kurds, in whose country Salāhiyah is, migrate between the hills and the plains, and are partly in Turkey and partly in Persia. The Turkish Jāf are said to be the less numerous, yet to possess 3,000 mounted men: this is probably an exaggeration. The original home of the Jāf is said to have been Jawānrūd. The chiefs of the Turkish Jāf had their headquarters at Sulaimaniyah till Nāmik Pāsha broke their power about 60 years ago. The last of their powerful chiefs was Ahmad Pāsha, of the Bābān family. Majid Pāsha, the landowner, is a Bābānzādah; so also is Ismā'īl Haqqi Bey, the Constantinople politician.

EXPEDITION TO THE NASĀLAH COAL WORKINGS.

(20th April 1910.)

After a visit to the Qāim-Maqām, who would not talk politics,* we went to see the Nasālah coal workings, of which we had heard much.

* As a Turkish official and a tribal chief in one, Muhammad 'Ali's position was difficult. He has since, I hear, been removed from the Turkish service.
J. G. L.—31-8-11.

The workings are in the low hills to the east of Kifri; the exact direction could not be fixed as the two places were not simultaneously visible from any point on the road.

The first or older workings were reached in ¾ of an hour from Kifri; they formed a group of 4, of which only one seemed of importance. This one was in the shape of an open quarry, the bottom of which was reached by a descending ramp about 20 yards long. The upright face of the quarry, consisting of coal of a sort, was about 15 feet high and 30 feet across. There were two openings in the face, near the right side; but there were two or three feet of water at the bottom of the quarry and in the openings, which made access inconvenient. There are said to be internal galleries running from 20 to 60 feet inwards. The workings fill up in the night with water which has to be cleared out in the morning. The coal is carried out of the pit in baskets or cloths. The coal seams in this group of workings appear to decline gently from north-west to south-east. They are embedded in greyish clay and sand, and there is light-brown sandstone immediately around. There is a single working 100 yards south-east of the group.

To reach some newer workings we crossed the bed of the Nasālah stream eastwards to the village of Nasālah (40 houses of Jāf Kurds), beyond which they are situated. The bed of the stream is of shingle and about 200 yards broad, with a little flowing water. It is reached in a few minutes from the older workings. The diggings behind Nasālah form an almost continuous cutting, which begins about ¾ of a mile east of the village and runs for about 400 yards eastward. One of the inhabitants informed me that this apparent cutting was formed by the falling in of a long subterranean gallery, but the information seems doubtful. It could never have been convenient to work such a long gallery so near to the surface from the end only; there must at least have been manholes at intervals.

At 40 minutes from the newer workings, to the north-east of Nasālah village, we saw the oldest coal working of all. It is an open cutting about 100 yards long. From this last pit we regained the Nasālah stream in 12 minutes and crossed it above the village.

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The whole of this country is a system of sharp rocky ridges running north-west by west and south-east by east. The angle of the strata to the horizon is about 30°.

It is said that about 20 Wasnahs of coal can be excavated in a day by 3 workmen on a Qrān each; 20 Wasnahs is about 20 donkey-loads. (The local Wasnah=60 Constantinople Huqqahs of 2·8326 lbs.=about 170 lbs. The Qrān=about 4 pence.) These are the figures given us on the spot, but they cannot be guaranteed. The coal, it is said, can be delivered at Kifri, donkey hire included, at 7½ Rāij Piastres per donkey load, say at 3½d. per cwt. But to send it to Baghdād on donkeys would cost a Majīdi per Wasnah more, or about 2s. 2½d. additional. This would make the price at Baghdād about half-a-crown a cwt. or 50 shillings a ton, while foreign coal costs £3 and upwards a ton. Unfortunately the best Nasālah coal appears to be of very poor quality. I had a sample sent to Baghdād, but I could not get it to burn in an ordinary grate. The Nasālah pits began to be worked about 20 years ago, and at one time some coal from them used to reach Baghdād, but it did not apparently find favour, and it has ceased to be sent.

In returning from the coal workings I climbed the hill of Bāwa Shāh Sawār, which overlooks the town of Salāhiyah from the north and commands an excellent view of the whole of it. On account of the shrine from which it takes the name, the hill and the slopes below it are a favourite burying ground of the inhabitants.

Salāhīyah (or Kifri) to Tūz Khurmātu.

(21st April 1912.)

1st Station. (2 hours 30 minutes.)

After marching for 2½ hours from Salāhiyah, say 7½ miles, that place is seen to bear east-south-east.

The track is crossed here (at 7½ miles) by a beaten road leading into the hills to the north: this road is said to conduct in 5 hours, say 15 miles, to a settlement of 1,000 households of Dāwudīyah Kurds whose chief is Samīn Beg. As seen from here the Hamrīn hills occupy the horizon from west-south-west to south-south-east. In the valley between the Salāhiyah-Tūz Khurmātu track and the Hamrīn hills numerous encampments of Arabs of the tribe (or class) called Biyāt are to be found at this season.

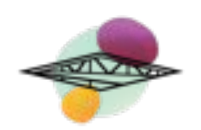
2nd Station. (3 hours 20 minutes.)

Further on, about 10 miles from Salāhiyah, there is a hill on the right with a white patch on it, called Gharrah. Beyond this point (Gharrah) the Biyāt encampments to the left are more distant than before.

3rd Station. (4 hours, 40 minutes.)

At about 14 miles from Salāhiyah we separated from our baggage caravan. So far as we had come on the way from Salāhiyah there had been rocky hills accompanying the road on the right hand; these rose from 100 to 150 feet above the plain, and the fall of the strata of which they were composed seemed to be from the side next the road backwards. On the left, all the way, had been meadows sloping down into the valley between us and Jabal Hamrīn; and a line of telegraph had followed the road closely on that side. At the point now reached there was a large village of Biyāt due south some miles off, and another south-south-west not quite so far away.

The baggage continued along the road outside the hills and reached Tūz Khurmātu in 8 hours 20 minutes from Salāhiyah, making the distance about 25 miles. About 5 miles before reaching its destination the baggage passed a Biyāt village of 100 households, 2 miles to the left of the road, which was called Kharradalah.



Abu Sarkāl Oil Springs.

We ourselves turned into the hills on the right in search of some well-known oil springs, and found them at least after much wandering in a maze of rugged ridges and valleys. There are about 7 borings altogether, situated on the two sides of a small ravine at a place called Abu Sarkāl. By them stands a small tower for defence. At no great distance, in an open plain in the hills, were encamped two households of Na'aim Saiyids, whose head is Saiyid Muhammad-bin-Jāsim. These people, who had been settled here for about 13 years, received us hospitably and guided us to the oil springs: without their help we should never have found them. While searching for the springs, before this, we came on some interesting rock dwellings, neatly cut in the faces of low cliffs. The springs are said to yield about 10 donkey loads of oil daily, and the load sells for 2 shillings to 2 shillings and 4 pence at Tūz Khurmātu. The principal pit is about 15 feet in diameter and 25 or 30 feet deep, and the oil is brought up in goat skins by men who clamber down for it.

Abu Sarkāl to Tūz Khurmātu.

From Abu Sarkāl a regular beaten track, made by the oil caravans, leads to Tūz Khurmātu; the distance is about 6 miles. Just before reaching the village the Tūz Khurmātu Chai (or stream) is crossed; when we passed, the water in it was deep, clear, and abundant, but animals could walk through.

Tūz Khurmātu.

Tūz Khurmātu (the name means "Salt and Dates") consists of about 600 houses and has probably about 2,000 inhabitants. Some 20 households are Jews, the rest are Turks who have been settled here from of old. The place is (or was at the time of our visit) a Radīf centre.

The refining of the oil from the adjacent hills is a local industry of some little importance. Of about 20 stills situated in a place outside the town we found 6 working. The oil springs belonged to the Civil List of the late Sultan. The Tūz Khurmātu oil goes to Salāhiyah, Kirkūk and Sulaimāniyah, and occasionally as far as Mōsal.

Water obtained from a spring on the side of the Chai further from the town is evaporated for salt, and there is a Mudir of the Public Debt at Tūz Khurmātu to watch the operations. In 1909 the salt taken from here amounted to 400,000 kilos, and the selling rate was 41 Gsp. per 100 kilos. (108 Gsp.=£1 stg.). It was disposed of in the neighbouring places such as Kirkūk, Sulaimāniyah and Salāhiyah.

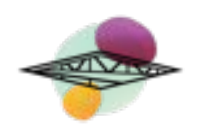
The Mudir of Tūz Khurmātu, which is a Nāhiyah, was a very self-sufficient youth of the "Union and Progress" type: name Taufiq Effendi. He said that the pen was more powerful than the sword, but that the stick was more effective than either; and therewith he exhibited some apparatus which he kept for inflicting the bastinado. It was noticeable that every one salaamed to him with great care when he passed through the bazaar.

Tūz Khurmātu to Dāqūq.

(22nd April 1910.)

1st Station. (1 hour 40 minutes.)

At about 5 miles from Tūz Khurmātu the road is rising; it has been rising for some time, but it has not yet reached its maximum elevation. To the south-west by west, at 2 or 3 miles, is the village of Āl Bū Salāh, 200 houses of Dāwudah (or Dāwudīyah) Kurds; and, near by, a path from it to the Dāwudīyah settlements—see diary of yesterday—crosses the Tūz Khurmātu-Dāqūq track. Tūz Khurmātu is to the south-east from here. The Hamrīn hills, as seen from here, fill the horizon from west to south-east. Just beyond this the hills on the right of the road, hereabout called Dāwudīyah, converge towards the road and die away; but mounds continue near the road for 3 miles further. (N. B.—Troops moving along the Khānaqīn-Kirkūk road might be annoyed from the hills close to the road on its



north-east side almost all the way from Khānaqīn to the present station. The crossing of the Diyālah might also be made difficult.)

At about 7 miles from Tūz Khurmātu the highest part of the ground is reached. At about 8 miles there is a mound on the right side of the road. At about 9 miles the bed of a stream called Khuri Chai is crossed; it is considered the half-way place between Tūz Khurmātu and Dāqūq. The name means "dry stream", but there were a few pools in the bed at which we watered our animals. Some half mile further on a second Khuri Chai, about 100 yards wide, is encountered; it is said to unite with the first a little further down (*i.e.* to the west).

2nd Station. (3 hours 40 minutes.)

The second halting place was reached in two hours from the first. From it the mound at 8 miles from Tūz Khurmātu bears south-east; Dāqūq is to the north-west; and to the north-west by west is a fort of Namīk Āgha, Dāwadīyah Kurd, by which 1,000 houses are said to be protected.

3rd Station. (4 hours 10 minutes.)

Half an hour later a third halt was made, and Tūz Khurmātu was found to bear about south-south-east while Namīk Āgha's village was to the west-south-west at 2 or 3 miles distance. There are hills to the north-east, but they are now distant and not high.

4th Station. (5 hours.)

After 50 minutes' going the top of a long rise on the road is attained. Dāqūq lies ahead to the north-west by north, and Tūz Khurmātu behind to the south-south-east. To the east at 1 mile, is the village of Shorawah, consisting of 50 houses of Dāwudīyah Kurds. To the west is a conspicuous mound, about 3 miles off; a grove of trees lies somewhat nearer and a little to the north of west; and at this grove is said to be a village called Iltighār, which comprises 200 houses of Kurds subject to Namīk Āgha.

5th Station. (5 hours 50 minutes.)

Fifty minutes further on a ruined tower and house on a mound are met with. Here on the left of the road is a small canal, about 6 feet wide, flowing from the west. At our visit it had a rapid flow and the water was brownish-pink, being no doubt from the Dāqūq Chai, which was in flood.

Dāqūq Chai.

About quarter of a mile from the tower the shingle bed of the Dāqūq Chai, about 800 yards wide, was reached. The village of Dāqūq lies about 1 mile beyond the further bank. In consequence of rain the day before the Chai was in flood, and its brown water filled three separate channels, of which one was about 40 yards wide. The baggage crossed, but probably could not have done so a few hours earlier. At the Dāqūq Chai the territory of the Dāwudiyah Kurds ends, and that of the Talabāniyah begins. The latter are accounted Saiyids, but they are turbulent and predatory.

Dāqūq. (6 hours 50 minutes.)

The baggage reached Dāqūq from Tūz Kharmātu in just under 7 hours; the distance between the places is thus, allowing for delays in crossing the Chai, about 19 miles. Just before entering the village there is some high ground on the left, upon which stands a minaret of an old mosque that has disappeared. About 1½ miles to the north-east of Dāqūq can be seen the shrine of Zain-al-'Ābidīn, with one large and three small white domes, and a few houses of Saiyids beside it. This shrine and the old minaret already mentioned are conspicuous for some miles before reaching Dāqūq.

The Mudīr of Dāqūq, which is a Nāhiyah, was a veteran of the Russo-Turkish war. He seemed to have no ideas, nor even any words.

Such as he and the Mudīr of Tūz Khurmātu are the feet of clay on which the simulacrum of Turkish authority in the Orient rests.



DĀQŪQ TO KIRKŪK.

(23rd April 1910.)

Dāqūq.

Dāqūq consists of about 200 houses. A canal from the Chai runs through the village.

1st Station. (45 minutes.)

After ¾ of an hour's going a considerable ridge is crossed, and from this point Dāqūq lies to the south by east. To the south-west, at 2½ or 3 miles distance, are three villages, to appearance small, which are said to be the following :—'Abdul Ghānim (150 houses), Yangījah (60 houses), and Tappah (40 houses), all inhabited by Talabāniyah.

2nd Station (Matāirah and beginning of hills). (1 hour 55 minutes.)

In 70 minutes more a village of 50 or 60 houses of Arab Saiyids on the left side of the road is reached. It is called Matārah in Kurdish and Ma'ămarah in Arabic. On the right of the road are a graveyard and a conical mound. Dāqūq lies behind to the south-south-east.

Just beyond the village a small shingly stream is crossed, and the road enters low hills. After 20 minutes an eminence is reached from which Ma'ămarah bears south-south-east, by a very little south. There is another eminence after 23 minutes more, from which Dāqūq lies a very little to the south of south-south-east. At 5 minutes beyond this second eminence, in the hills to the left, not far off, is the village of Shirinjah Būlāq, consisting of 50 houses of Talabāniyah. About 25 minutes later a descent from the hills begins, and Kirkūk is seen lying about due north. After 12 minutes more the village of Zandānah, 70 houses of Arabs and Kurds mixed, is seen to the north-west by west at 1½ or 2 miles distance.

3rd Station (End of hills). (3 hours 20 minutes.)

Some 10 minutes later the road emerges from the low hills.

In quarter of an hour after leaving the hills a small clear stream called Karali, running in a deep ravine, is reached. The descent to the water from the south bank is steep; there is a mill near the crossing. On ascending the further bank the village of Karali, 100 houses of mixed tribes, appears to the north-east; and 5 minutes later it is passed, lying about 300 yards to the right of the road. At 20 minutes after crossing the Karali stream the village of Tarjil, 200 houses of miscellaneous Kurdish tribes, is visible to the east-north-east at about 4 miles distance. There are now hills on the right, extending from north to east which are known as Qarah Hasan. It is said that a Mudirate formerly existed in these hills, but that now "there is a Rais instead of a Mudir." The inhabitants are mixed Kurds. More to the south-east is a district called Jabbāri which is under the Mudir of Gil. In 13 minutes more a small bottom, dry at the time of our passing it, is reached; and 2 minutes further, on the left side of the road, is Tōqmāqlu, an entirely Turkish village of about 60 houses. At 5 minutes beyond this village a shingly bed, 70 yards wide and known as Chai Tōqmāqlu, is crossed. To the west-north-west at 1 or 1½ miles are 3 villages forming a group called Sari Tappah; the group is said to contain about 200 houses of miscellaneous Kurds. At quarter of an hour from the Chai Tōqmāqlu there is a covered-in well or Sahīl-Khānah on the road.

4th Station (Covered well). (4 hours 45 minutes.)

From this point Rijaibāt, an Arab village of 30 houses, lies east-north-east about 2 miles off; due north is Kirkūk; and to the north by west, at about 1½ miles, is a small harvesters' village.

5th Station. (5 hours.)

After 20 minutes more Tarjil is seen to the east-south-east. Hills now subtend the angle between north and east-south-east on the right. A harvesters' village is visible at about ¾ of a mile to west-north-west.

Kirkūk. (7 hour 15 minutes.)

In two and a quarter hours from the last stopping place Kirkūk town is entered. All the way since emerging from the low hills there have been fine crops alongside the road. The town of Kirkūk stands up boldly as one approaches it; part of it

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"تقرير بشأن رحلة في مناطق شبه الجزيرة العربية الخاضعة للحكم العثماني وكردستان خلال الفترة أبريل-مايو ١٩١٠، كتبه ج. ج. لوريمر المحترم رفيق وسام الإمبراطورية الهندية، الخدمة المدنية الهندية، المقيم السياسي البريطاني في مناطق شبه الجزيرة العربية الخاضعة للحكم العثماني والقنصل العام البريطاني في بغداد." [٩ظ] (٢٣/٦٨)

is built on a large hill which is probably artificial in spite of its size. The population of Kirkūk is estimated at 40,000 to 50,000 souls; and, out of 4,000 houses, 200 are said to belong to Jews and 200 to Christians. The exports are wool, gall-nuts, wheat, barley, gum tragacanth, and a little wine.

HALT AT KIRKŪK.

(*24th April 1910.*)

A small river from the northern hills, at the time of our visit a nearly dry shingle bed, passes the west side of the town and divides it from an important suburb on the west side. The latter contains the Sarai, military barracks, military hospital, municipal buildings, post and telegraph office, and a school. There are numerous mills on the stream; and it is spanned, between the town and the official suburb, by a fairly good bridge of 15 arches with a roadway 12 feet wide. A flowing canal runs through part of the town of Kirkūk proper, passing by the east side of the fort, or elevated part of the town.

The town appeared to have about 500 shops, but the Mutasarrif ('Ann Ullah Bey) professed to know that there were exactly 1,822.

The Mutasarrif, whose guests we were while at Kirkūk, gave us an account of the Hamawand tribe, then in rebellion against the Government and living across the Persian border, from his point of view. He said that the only cure for the trouble that they caused was to kill them off. The Hamawand have about 10 prominent chiefs, each of whom has a considerable following. These chiefs quarrel among themselves, but they make common cause against the Government. The neighbouring tribes fear and dislike the Hamawand, but cannot be induced to take proper action against them. An edict issued by the Mutasarrif, in which he threatened to burn the houses of any who harboured the Hamawand had produced some effect; but there are a million ways by which the Hamawand can enter the country; they know every inch of the ground, and they can move by night as well as by day. They own no immoveable property capable of being seized or destroyed. They live by plunder, and they will be perfectly well able to subsist in Persia. Even the capture of their women, if this could be effected, would be a matter of indifference to them. Formerly they lived about Sulaimānīyah and raided about Kirkūk; now they were settled in Persia and raided about Sulaimānīyah. The latter place was still open to them owing to the apathy of the Mutasarrif. "Divided authority was a bad thing" (*i.e.*, Sulaimānīyah should be placed under the Mutasarrif of Kirkūk).

From other sources we learned that the Hamawand tribe numbered only about 200 mounted men; but that about 300 other horsemen, of associated tribes, etc., were accustomed to work with them. All raids and robberies committed, including many by the Talabānīyah, were now put down to the Hamawand, they being notorious outlaws.

(The Hamawands were pardoned a few months after this and nothing has been heard of them since.)

The population of Kirkūk is mixed: there are more Turks than Kurds, and more Kurds than Arabs.

BĀBA GURGUR.

(*25th April 1910.*)

Bāba Gurgur, which was visited during our halt at Kirkūk, is in some low hills a little to the right of the Kirkūk-Āltūn Köprū road at 4 or 5 miles from Kirkūk. The place itself is a slight hollow on some high ground; it is about 50 yards



long and 20 yards broad, and there are some 20 vents of natural gas in it. At the time of our visit these were alight, as they generally are, unless artificially extinguished. If one of the vents be stopped with earth, the gas usually escapes at some other place near by where it can be lighted with a match. A kettle can conveniently be boiled on any of the burning vents, and Bāba Gurgur is said to be a favourite picnic place in spring for the merchants and military garrison of Kirkūk. There is a strong smell of sulphur about.

A little further on in the same direction, but quite near the road, is a group of 4 or 5 oil pits called Bīār (wells): they are the property of Sālih Pāsha, absent at Constantinople at the time of our visit, and are said to yield 8 donkey loads (say 32 tins) of crude oil daily. The pits are situated on a slight hill and are 12 to 15 feet deep. The water is separated from the oil at the wells and the oil is afterwards refined at Kirkūk. There is a sulphurous spring in the hills, a little further in than the oil pits.

Closely adjoining the official suburb of Kirkūk on its north side, on the way to Bāba Gurgur, is the considerable village of Shātarli with about 200 houses. It has an old leaning minaret.

At Kirkūk the date tree has already ceased to occur, and the olive has made its appearance. We are approaching the temperate zone. Vines, limes, figs, apricots, mulberries, willows, etc., are to be seen.

KIRKŪK TO ĀLTŪN KŌPRŪ.

(29th *April 1910.*)

1st Station (Bāba Gurgur). (1 hour 20 minutes.)

We reached the oil wells just beyond Bāba Gurgur in an hour and 10 minutes and turned into some low hills which, running about north-west and south-east, mark the boundary here of the Mesopotamian plain and are the furthest outliers of the Persian frontier hills. The rock is sandstone. At the point* of entering the hills the prominent mountain of Qārah Chōgh, seemingly double-peaked, appears to the west-north-west. The distance to it, across the plain, did not look more than 10 or 12 miles; but, according to the map, it is really 25 miles off or more.

* Our road lay more within the hills, which it also entered earlier, than that shown in the War Office map, Sheet 23.

2nd Station. (1 hour 43 minutes.)

After 23 minutes' going along the top of the outermost ridge of the hills, which form a series of parallel ridges one behind the other, the following bearings were obtained :—

To the south-south-west, at a great distance, Jabal Makhūl, a hill on the further side of the Tigris.

To the south-west by south at 1½ miles, Bājwān, a village of 30 houses of Bājwān Kurds, and close to it an encampment of Sawāmirah Arabs, shepherds.

To the south-west, at about 2 miles, Balāwah, a village of 150 houses of Balāwah Turkmāns.

To the south-west by west at about 4 miles, Qumbatlār, a village of 120 houses of Turkmāns.

To the west at 2½ miles Chōprījah, a village of 100 houses of Turkmāns.

After leaving the 2nd station the road continues for 8 minutes to run along the top of the outermost ridge of hills, but it then turns north by west and runs obliquely across the strata towards an inner ridge, which seems parallel, about 3 miles off.

3rd Station. (2 hours 7 minutes.)

At 24 minutes from the 2nd station a point is reached from which the nearer peak of Qārah Chōgh bears west by north, and from which the road runs onwards in a north-north-west direction. The rocks hereabout are sandstone.



After 20 minutes more a ravine is crossed where there is water and a gendarmerie post (Nuqtah) called Khān-an-Naft. From here the road again turns to north-west by north. Five minutes before reaching this place was an encampment of 'Obaid Arabs, shepherds.

4th Station. (Khān-an-Naft. (2 hours 27 minutes.)

From Khān-an-Naft the road runs in a generally north by west direction for 1½ miles to the top of the second or inner ridge of hills. On surmounting this pass a magnificent view is suddenly obtained of a plain beyond, draining north-west to the Little Zāb. In the distance are magnificent lines of mountains, some of which, when we saw them, were snow-covered. A dark-coloured mountain due north was pointed out as that overhanging Shaqlāwah, which we afterwards visited; to the left of it, and not so far off, was a long hill of a reddish colour. Snow mountains extending round from north by east to north-east, were said to be in the neighbourhood of Rāniyah. To the east-north-east was a large mountain, also covered with snow, which was described to us as adjoining Sulaimānīyah.

5th Station (Pass). (Say 3 hours.)

The following villages were observed from the pass:—

To the north-east by east Kalwīr, 30 houses of (Kalwīr) Shawān Kurds.

To the east north-east Dīrāmān-al-'Ulīyah, 40 houses of Shawān Kurds.

To the east by north Dīrāmān-as-Sufla, 30 houses.

The next stage is a descent from the pass to the broad valley beyond them; and the next station is reached in about 40 minutes.

Kalwīr village lies ¾ of a mile due north from here; and to the north-north-east, at 1,000 yards off the road, there is a conspicuous mound.

6th Station. (3 hours 40 minutes.)

Ten minutes later Kalwīr village is passed; it lies ½ a mile to the right of the road. Ten minutes after Kalwīr we arrive at another station.

Looking back from this point we see the pass crossed at the 5th station lying to the south-south-east. To the north by east, at 1 mile, is Bībāni Zghairir, a hamlet of 15 houses. To the north-east by north, at about 3 miles, is Bībāni Zardak, a village of 29 houses of Bībāni Kurds. To the north-east by east, at about 4 miles, is Bībāni Kabīr, a village of 60 houses of Bībāni Kurds. The road ahead seems to run north-west by north. The hills crossed between the 1st and 5th stations are seen still running parallel to the road on its left side. On the right across the plain, at a distance of several miles, is a reddish-coloured range of hills larger than those on the left. The telegraph line, which before crossing the pass was on the right of the road, is now on the left.

7th Station. (4 hours.)

In an hour and 25 minutes, moving north-west, we arrived at a place on the road ¼ of a mile to the north of which is a prominent mound called Gök Tappah. To the west-south-west from here, at 1 mile, is a village Nalā Awah, consisting of 30 houses of Kurds. Here, or a little* further on, the following obervations were taken.

8th Station (Gök Tappah. (5 hours 25 minutes.)

* There is an unfortunate confusion in my notes at this point. I think that the bearings which follow were taken not far beyond Gök Tappah.

J. G. L.

To the west-south-west at about 1½ miles, Gurzai, a village of 50 houses of Sawālih or Sālihi Kurds.

To the north-east by east, at about 2 miles, Gīwani, a village of 70 houses of Sawālih.

To the east-north-east, at about 2½ miles, Qādir Bāghir, a village of 80 houses of Sawālih.

To the west, at about 3 miles, Kitkah or Kikkah, a village of 100 houses of Sawālih.

To the north by west, at about 2 miles, Galōzīyah, a village of 150 houses of Sawālih.



There are said to be about 30 villages of Sawālih or Sālihi Kurds in all. The chief of the tribe is one 'Abdul Karim, who lives at a place called Sārbūd.

At 25 minutes beyond the place where the preceding observations were taken a small clear stream in a shingly bed is crossed. The Kurds call it Galāl and the Turks Injeslī. At 13 minutes further on, two small canals, spanned by small bridges, traverse the road.

9th Station. (8 hours 3 minutes.)

From this place Kitkah or Kikkah, already mentioned, bears south-west and is about 2 miles off. To the east-north-east, at about 1½ miles, is Saibirān, a village of 80 houses of Sawālih.

After 20 minutes a broad depression without a stream is reached: it is followed by a stony ascent. After 15 minutes a small dry shingly ravine, called Wishkakhan in Kurdish and Qārah Chai in Turkish, is crossed.

10th Station. (8 hours 53 minutes.)

In 15 minutes more a point is reached from which the whole way to Āltūn Köprü is down hill. From this point Gōk Tappah is seen to the east-south-east. Due west is Zirgah Zirān, a mass of hills close to Āltūn Köprü on the further side of the Zāb.

Āltūn Köprü. (7 hours 28 minutes): but the baggage animals took 9½ hours over this day's stage.)

Twenty-five minutes later the bridge which gives its name to Āltūn Köprü "Gold Bridge" is reached, and the town, which begins immediately at its further end, is entered.

The Lower Zāb is divided at Āltūn Köprü into two branches, an eastern and a western, of which the former is the more considerable. The main town, consisting of about 330 houses, is situated on the head of the island enclosed between them. The western branch dries up altogether after the spring floods; and the eastern branch then becomes fordable above and below (but not at) the town. The main stream, when we saw it, was about 40 yards broad; and the bridge, which is of one span, and very high and pointed, then rose about 50 feet above the water. This bridge, which is extraordinarily steep and difficult of ascent from both sides, is cursed by the muleteers of all the country-side for killing their animals; but the boys of the town enjoy diving off it feet foremost. The water under the bridge is said to be very deep.

On the eastern side of the main stream is a detached suburb of the town called Mahallah Silāhi, which consists of about 70 houses of Arabs, Kurds, and others.

On the west side of the western branch is another detached suburb, called Mahallah Tis'in, of about 70 houses of mixed tribes. This suburb is connected with the main town by a bridge less remarkable than that over the main Zāb.

The two streams of the Zāb re-unite about ¾ of a mile below the place where they separate; and a little below their junction, on the right bank of the river, is the small mixed Turkish and Arab hamlet of Kaiyabāshi with about a dozen houses. Kaiyabāshi lies nearly due south of the bridge over the main Zāb. The direction of the river near the town is about north-east by north and south-west by south.

In the whole town there are about 20 shops and one public bath. Trade is mostly in wheat and barley, which are exported and floated down the Zāb and Tigris on rafts. There is an export, but small, of wool, and of timber brought by river from the hills.

The inhabitants of Āltūn Köprü are mostly Turks, and Turkish is the prevailing language. (The settled Turks of this part of the country are Turkmāns and are said to talk a Turkmāni dialect; they are not 'Osmānlis.)

C22/3(2)3



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ĀLTŪN KŌPRŪ TO ARBIL.

(27th April 1910.)

The road from Āltūn Kōprū to Arbil runs at first, after leaving the former place, up the valley of a small tributary of the Lower Zāb. This stream is called the Injesū. There are corn lands in the valley and low hills on either side. A bend of the Injesū was crossed at 28 minutes and another at 32 minutes from Āltūn Kōprū, and a third was touched at about 35 minutes. There were at this time only a few inches of water in the stream.

First Station. (48 minutes.)

In 13 minutes more an eminence is reached, from which Āltūn Kōprū bears about south-south-east. The Mūsal road, which diverged from ours on entering the hills, is now seen about half a mile off to the westward. The telegraph to Arbil is also on the left hand side of the road that we are following. Between us and the Mūsal road is a mill, and beyond that road is a hamlet called Makhsumah, consisting of 12 houses of Kurds.

At 11 minutes beyond the first station the telegraph line (two wires) crosses from the left to the right of the road. In 18 minutes more we reach the second station at the top of a shingly ascent, just before which there is a dip into a hollow and a bend of the Injesū is touched. The valley of the Injesū and the Mūsal road now disappear to the left.

2nd Station. (1 hour 17 minutes.)

(*N.B.*—The baggage took 2 hours 6 minutes to reach this station from Āltūn Kōprū.)

Āltūn Kōprū still lies to the south-south-east. To the west by south, at 1 mile, is the village of Shaikhān, 50 houses of Dizzai Kurds, apparently situated on the Mūsal road. All the Kurds hereabout are Dizzai. Arbil is invisible, but its direction is pointed out as about north by west. To the east, at 1½ miles, is Saikuchan, a village of 20 houses of Kurds.

3rd Station. (1 hour 52 minutes.)

(*N.B.*—Stage between 2nd and 3rd stations was done along with the baggage.)

At 25 minutes further on the telegraph recrosses from the right to the left of the road; and 10 minutes later high ground is reached, which does not, however, command any points worthy of observation.

4th Station. (2 hour: 53 minutes.)

(*N.B.*—Stage between 3rd and 4th stations was done walking.)

Thirty-nine minutes beyond the last station a point is reached where a small stony hollow crosses the road from right to left; and 22 minutes later a second hollow of the same kind, but smaller, is encountered. This second hollow was taken as a station, but there were still no observation points.

5th Station. (3 hours 11 minutes.)

In 18 minutes more high ground was reached and the following places noted:—

to the south by east, Āltūn Kōprū;

to the south-west by south, at 1 mile, Dōlar Sasā, 40 houses of Dizzai Kurds;

to the south-west Bāsh Tappah, some whitish mounds in the bottom of a valley, apparently on the Injesū;

to the south-west by west, at about 4 miles, Kāsiklānah, 20 houses of Dizzai Kurds, beyond the Injesū.

6th Station. (3 hours 51 minutes.)

After 40 minutes there is a depression 100 yards across. From here the village of Hamsakōr, 15 houses of Dizzai Kurds, lies to the east by north at 1½ miles, and the village of Qūl* Tappah, 25 houses of Dizzai Kurds, in the west-south-west at 1 mile.

7th Station (Qūl Tappah). (4 hours 3 minutes.)

(*N.B.*—The baggage reached this station in 6 hours 15 minutes from Āltūn Kōprū.)

In 12 minutes more we came to a mound about 60 feet high on the right edge of the road, called Qūl Tappah. It was covered, at the time of our visit, with growing barley. From the top of it Hamsakōr village shows to the east by south at 2 miles, and Qūl Tappah village to the south-west by south at 1½ miles. Āltūn Kōprū

* Perhaps "Kal".



is to the south by east. This mound is considered to mark half-way between Āltūn Kōprū and Arbil. A small sandy hollow crosses the road just beyond it.

8th Station (Qūsh Tappah). (4 hours 48 minutes.)
(Stage before this station was done walking.)

After 43 minutes we arrive at a mound, known as Qūsh* Tappah, from which a number of points are visible, viz.:—

to the east, at 1 mile, Girdmalah, a village of 60 houses of Dizzai Kurds;

to the south-west, at about 3 miles, Saibirā, a village of 20 houses of Dizzais;

to the west by south, at 1½ miles, Qūsh Tappah village, over 100 houses of Dizzais, with another village called Plaingah in line behind it about 2 miles farther off;

to the south-east by east, at 1 mile, Mulla Fāriq, a village of 15 houses of Dizzais;

to the east-south-east, at 3 or 4 miles, Chailabashah, a village of 30 houses of Dizzais, situated on a mound;

to the north-north-east, at about 4 miles, Morskah, a village of 30 houses of Dizzais;

to the west-north-west, at about 5 miles, the village of Mirghazār, 70 houses of Dizzais;

to the north-west by west, at about 4 miles, the village of Gōshah, 30 houses of Dizzais;

to the north-west, at 2 miles, Braiyimalah, a village of 20 houses of Dizzais;

to the north-west at about 6 miles, Shairāwah, a village of 40 houses of Dizzais.

There were also a number of more distant villages, and some black tents were seen scattered about. The road ahead appeared to run north by west. The country is a plain, or very wide valley, shut in by ranges of hills on the right and left of the road which seem to run about north-west and south-east. These ranges must be about 20 miles apart.

There is said to be no leading chief among the Dizzai Kurds; but Ahmad Pāsha, son of Husain Āgha, is recognised by the Turkish Government as their official head. This individual is said to live at a village on a long ridge about 10 miles west-south-west of this place (Qūsh Tappah), near the Mūsal road. Other prominent men among the Dizzais are Ibrāhim Āgha, son of Baiz, and Mahmūd Āgha, son of Kāka Khān, who resides at Girdmalah.

9th Station (Qārachan Āgha Tappahchi). (7 hours 37 minutes.)
(N.B.—For the stage ending at this station the time taken by the baggage has been adopted.)

The next station, Qārachan† Āgha Tappahchi, is 2 hours 45 minutes beyond that of Qūsh Tappah. From it the following observations were taken:—

to the south by east, the two last stations and Āltūn Kōprū;

to the west by north at 2 miles, Timār, a village of 20 Dizzai houses;

to the east, at 1 mile, Qārachan Āgha, a village of 25 Dizzai houses;

to the north by west, Arbil.

Arbil. (10 hours 8 minutes.)
(N.B.—Time adopted for last stage into Arbil is that taken by baggage.)

About 1 mile from the Qārachan station a small stream was crossed, and immediately afterwards a little dry hollow; near the latter, close to the right, was a village called Little Hamwarkah. We could not take observations from here to Arbil as a guard of honour had come out to meet us.

Arbil, like Kirkūk, stands partly on a huge artificial hill, of prehistoric construction, and makes a bold feature as it rises above the plain. It is in fact

* Perhaps "Kush".
† Perhaps "Karachan".



of more striking appearance than Kirkūk, the Fort (or elevated part) being more compact, and the buildings in it of a better sort.

From the Arbīl Fort an old minaret lies to the west-south-west, just outside the town. To the south-east at 1½ miles is Bādāwah, a village of 50 houses of Dizzai Kurds. At Kirkūk we met Ibrāhīm Agha, the chief of the Dizzai Kurds.

Arbīl is said to consist of 1,800 houses of Turks and Kurds. The water of the town is all from ponds.

The Qaza yields a large surplus revenue, which is sent to Kirkūk. The land taxes are said to produce £T. 90,000 a year, of which one-third is from lands formerly belonging to the Sultan's Civil List. The yield could be greatly increased by irrigation from the Zāb. The entire way from Āltūn Köprü to Arbīl we had fields of wheat and barley on both sides of the road; but not a single tree was to be seen. The harvest was an exceptional one.

Arbīl to Shaqlāwah.

(*28th April 1910.*)

The road to Shaqlāwah from Arbīl runs at first across open plains.

After 22 minutes Arbil lies to the south-west by south; so does Bairköl village, passed 5 minutes previously, on the west side of the road from Arbīl. Bairköl consists of 10 houses of Gardi Kurds. Between Bairköl and the station, just before reaching the latter, a small hollow descending from the right to the left of the road is crossed.

1st Station (Bairköl Tappah). (22 minutes.)

To the west, slightly north, a village is pointed out which is said to be 'Ain Qahwah, 300 houses of Oriental Christians, distant ¾ of an hour by road from Arbīl; this is no doubt the "Ankawa" of the War Office map.

Somewhat west of south are the Qārah Chōgh hills, already observed on the way from Kirkūk to Āltūn Köprü. As now seen they form two masses, of which that to the right is called Qārah Chōgh Sharqi, and that to the left Qārah Chōgh Bulbāsh. They are said to be nine hours by road from Arbīl.

To the east-north-east is the main peak of the long black range which was first sighted on the way Kirkūk to Āltūn Köprü: it is Safīn. A nearer and lower range bounds the plain of Arbīl in the same direction and is called Dūlōpā.

After 33 minutes the next station is reached. To the north-north-west, distant about ¾ of a mile, is Pīrzīn, a village of 50 houses of Gardi Kurds. To the east-south-east, is Pīrzah, a village of 40 houses of Dizzai Kurds. At the foot of the first hills to eastward are various temporary encampments of Gardi Kurds of the Zaid Baigi section.

2nd Station. (1 hour 27 minutes.)

Sixteen minutes more bring us to the next station. About here we passed the baggage caravan, between two ravines; it left Arbīl at the same time as ourselves.

3rd Station. (1 hour 43 minutes.)

The fourth station was reached in 35 minutes from the third; it was a knoll situated amidst stony but more or less cultivated ground; just before reaching it a small clear rivulet flowing over stones was crossed. From here Arbīl lies south-west. Looking west-north-west we see two masses of hill beyond the Zāb River: that to the right of the line of vision is Maqlūb, that to the left Chazardak, and the latter is said to be 7 hours distant from where we are.

4th Station. (2 hours 18 minutes.)

To the east-north-east, at ¾ of a mile, is Mallā 'Umar, a village of 25 houses of Gardi Kurds.

To the east, at 1 mile, is Shawak, a village of 25 houses of Gardi Kurds.



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To the north-north-east is the Galiyâwah Pass, which will be mentioned again.

In 30 minutes we arrive at the next station, having passed at 16 minutes through the village of Malâ 'Umar, already mentioned, where were a few mulberries, the first trees not growing artificially in gardens that we had seen for 100 miles. We wait at the station till the baggage comes up. Caravans carrying firewood and even timber indicate our approach to hills where trees grow in some quantity.

5th Station. (2 hours [illegible] minutes.)

To the west-north-west, at a distance said to be 4 hours' journey, is Gird 'Araq, a fort on a mound, inhabited by 20 households of Gardi Kurds.

To the west, at an estimated distance of 1½ or 2 hours' journey, is Babarki,* a village of 150 houses of Gardi Kurds, where Kâkil Agha, the head of the Gardi tribe, has his abode. (We learn incidentally that he has lately given a daughter in marriage to a son of Ahmad Pâsha of the Dizzai tribe and has been paid £ T. 600 for her.)

* This is evidently the "Babirka" of the War Office map.

Arbil is still to the south-west.

We have now been 10 days in contact with Kurds. After experience of the Wazirs, Mahsûds, Afrîdis and other hill tribes on the North-West Frontier of India it is impossible to regard the Kurds whom we have seen as at all ferocious, or to help suspecting that the opinion of the Kurdish character which prevails at Baghdâd is rather a proof of the effeminacy of the Baghdâdi himself. The Kurds met so far are more intelligent than the brutish Arabs of Mesopotamia, but less self-assertive and vivacious than Pathâns, and less deferential than Panjâbis.

Marching with the baggage we reach another station (the 6th) in 32 minutes. Here we have done with the outer hills or Hanîrah Dâgh, bounding the Arbîl plain, to the summit of which we have gradually risen; and we begin suddenly to descend into the valley of the Bastorah stream which divides them from the inner hills. The stream is the administrative boundary between the Qazas of Arbil and Kôi Sanjâq.

6th Station. (3 hours 18 minutes.)

On the other side of the Bastorah to the north-east, at 1½ miles, is the village of Donguzawah, 20 houses of Kerrai Kurds. Half a mile from it, to north-east by north from the present station, is Saiwakah, a village of 15 houses with a fort on a mound.

The range beyond the valley is crossed, within our view, by 3 passes: viz.—

- the "Galiyâwah," to the north-north-east, leading to Rowânduz and Shaqlâwah;
- the "Shaqlâwah," to the north-east, by which we are to cross, leading to Shaqlâwah; and
- the "Saiwakah," to the north-east by east. The range beyond the Bastorah is called the Shaqlâwah Hills; but it is only a spur of the great mountain, to be mentioned hereafter, on the further slopes of which Shaqlâwah village is situated.

The baggage reached the foot of the descent to the Bastorah in 22 minutes and crossed the stream. The bed, about 80 yards wide, was stony. The largest channel was the first one crossed; at the time it was only about 6 yards wide and the water 1 foot deep, but the flow of the current was very rapid.

7th Station (Bastorah crossing). (3 hours 40 minutes.)

The next station was reached, 35 minutes after crossing the Bastorah, by an ascending path. From it Saiwakah bore north by east and Dongusâwah south by east, the former at ¼ of a mile, the latter at ½ a mile, on opposite sides of our track.

8th Station. (4 hours 15 minutes.)

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9th Station. (4 hours 53 minutes.)

Forty minutes walking uphill brings the traveller to another observation point. The surface of the track is rough, otherwise the ascent is not difficult. From this station Arbil lies to the south-west, but the nearer half of the road thence bears south-west by south. To the south-south-west is Dongusiwah village. Near by, to the left of the road, is Saiwakah fort, a square stone erection with bastions; it may be conjectured to have belonged, in times past, to robber barons who levied blackmail on the traffic over the passes between the plains and the hills. Hanirah Dāghi, the range crossed before fording the Bastorah, has its highest point to the south, and dies away into the plains to the west-south-west. The Bastorah is seen to go westwards to the Zāb River, which is also visible. There is a good spring in a hollow just above Saiwakah village.

10th Station. (5 hours 18 minutes.)

In 21 minutes more the top of the pass is reached by walking. From it the peak of Safin bears about east at an apparent distance of 8 or 10 miles. Shaqlāwah village is not visible, but its direction is pointed out as east-north-east. Ahead is a white-coloured ridge with a notch in it to the left of east-north-east, and through this notch appears a red range beyond.

11th Station (Korrai crossing). (6 hours.)

Descending from the pass we reach the bottom of another valley, with a stream, in 44 minutes. The track is stony and rough. On the far side of the stream two villages are visible. These are to the east, at 600 yards, Korrai, 50 houses of Hōshnau (or Aushnau) Kurds; and to the north-west, at 1 mile, Hasan Māwilāwi, 30 houses of the same. The chief man of the former village is Ahmad Amīn Agha. The pass which we have crossed lies behind, about south-south-west. We now find ourselves amidst vegetation of entirely new sort. About Korrai there are tall poplars and willows, and the fences or hedges are wattled.

12th Station (Darband Safin). (6 hours 27 minutes.)

The baggage caravan passes Korrai village, to its right, 10 minutes after crossing the Korrai stream; and 27 minutes later it enters Darband Safīn, the gorge in the whitish ridge already mentioned, with a stream from the Safin hill coming down through it. Korrai village is on the farther (or south) side of the Safin stream, which is either identical with the Korrai stream already crossed or else a right bank affluent of it. Korrai lies west-south-west of the Darband or gorge. The air begins to be laden with an intoxicating fragrance of hawthorn (in Kurdish "jaiwij"), reminiscent of home; and a thunderstorm is gathering with European suddenness.

13th Station (Hujarān). (6 hours 55 minutes.)

In 18 minutes from the Darband the baggage caravan reaches Hujarān, a village of 15 houses of Hōshnau Kurds, immediately on the right of the road. Here a valley is seen running up into the hills to the right; and at the head of it, on its north side, is the principal peak of Safin.

Shaqlāwah. (8 hours 20 minutes.)

A few minutes farther on we reached a grove of trees, where we sheltered for half an hour from a violent thunderstorm, accompanied by heavy rain. After the thunder was over, the rain still continuing, we were obliged by the approach of night to push on. After 10 minutes we reached the top of a small pass, from which the Darband behind lay to the south-south-west, while the road ahead turned east in the direction of Shaqlāwah. Partly through heavy mud, partly over wet ground, we reached Shaqlawah in an hour and 20 minutes, without baggage and wet to the skin. Owing to variation of pace according to the nature of the road and to the gathering dark, I cannot estimate the distance traversed in this time. The time of arrival of the weary baggage caravan, which plodded for much longer through mud and darkness is also no criterion.

(The topography of the War Office map beyond Korrai, no doubt "Kora," seems to be conjectural. Shaqlāwah village really lies on the northern, not on the southern, side of the Shaqlāwah mountain; and its position is, I should say, a good deal further to the east than that assigned to it in the map. Moreover Shaqlāwah



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mountain appears to be simply the highest peak of the Safin Range, not a separate range divided from the latter by a great valley.

The diagram above gives a rough idea of the topography as it appears to a passing traveller. This much is certain that Shaqlāwah is to the north of the main watershed hereabouts, while Korrai is south of it.)

Shaqlāwah.

(19th April 1910.)

I spent the next day in climbing and trying to shoot on the Shaqlāwah mountain behind the village.

Shaqlāwah mountain.

There is only one way up the mountain from the neighbourhood of the village, the north face of the hill being very precipitous. Even on this, the usual path used by the villagers, there is a piece of rock-climbing for 40 or 50 feet where hands must be used and where articles carried have to be passed from one man to another. On this path is the cell of Yūsuf Rahmān, a former Christian hermit; it is a natural cave in a precipice, fronted and sub-divided internally by artificial walls; and it is resorted to and venerated by Muhammadans as well as Christians.

The top of the Shaqlāwah mountain can hardly be described as a plateau, though it is open and not very rugged, for it declines rapidly from east to west and is cleft longitudinally by a great ravine going down westwards—possibly the upper part of that which comes out at Darband Safīn near Korrai. Being intent on sport I did not quite reach the top of the mountain, which I now regret, especially as I found none of the wild goats or leopards which I was told were numerous. In one place I saw, on damp ground, what seemed to be recent marks of a leopard. On the higher parts of the hill the snow was still lying in large patches, and there were quantities of red tulips and some yellow primroses in flower.

The Kurds are unsatisfactory, both as huntsmen and mountaineers, in comparison with the hillmen of India. I found them very lazy and by no means intelligent, noisy at the beginning of the day, and readily succumbing to difficulties and fatigue. The village could only supply one man, a Kurdish gendarme, who knew anything about game animals and their habits. Judged by Indian standards even he was a very mediocre *shikari*, being hasty and careless.



Shaqlāwah village.

Shaqlāwah village is situated on the talus below the northern precipices of the mountain. Magnificent clear springs burst from the hill side and water abundantly the orchards, vineyards, and woods which extend downwards from the village into a valley that passes across its front from west to east.

There are 220 houses of Muhammadans (Kurds), 130 of Christians (Chaldæan Catholics), and 5 of Jews. The Jews are weavers; the Muhammadans and Christians are cultivators and muleteers and also weave cloth. There are three Chaldæan Catholic priests in the Christian community. Poplars are grown for the sake of the wood which they yield, and there are other large trees. I noticed 3 great planes (chinārs) of which the smallest was 18 feet in circumference, also a mulberry with a girth of 13 feet. Cereals grown are wheat, barley, māsh, and arzan; there are also cotton, sesame and a little tobacco; fruits include grapes, apples, pears and mulberries. There are 5 flour mills worked by the water of the springs. Notwithstanding all these resources the place has a poverty-stricken appearance.

The Amīr or principal man of the village was Bāyazīd Baig, a Khushnau Kurd, who seemed well-to-do and still enjoyed a considerable measure of feudal authority. The Turkish Mudīr of Shaqlāwah, a Rumelian named Taufīq, had evidently no local influence and seemed rather a dependent and protégé of the Amīr; nevertheless he was the thin end of one of the many wedges with which the Committee of Union and Progress Government were seeking to break up local autonomy. The Amīr's eldest son was Mahmūd Baig, a lad of about 17. The Amīr made us his guests and treated us with much attention during our stay. He appeared, unfortunately, to be afflicted with dropsy or some similar disease.

Shaqlāwah is occasionally used as a summer resort by Europeans at Mūsal who can get away from there for a few days. It can be reached from Mūsal in three marches, viz., two to Arbīl and one beyond. I spoke to Nāzim Pāsha, Governor-General of Baghdād, afterwards about Shaqlāwah, and he seemed at one time to have some idea of making a summer station and opening a telegraph office there; but nothing was done. The place is at present too inaccessible for a regular summer station; but if the Baghdād Railway were carried through Arbīl (as it ought to be) instead of down the west side of the Tigris, Shaqlāwah would be brought within 24 hours of both Baghdād and Mūsal, and the whole summer life and habits of the wealthier classes in Mesopotamia and of the higher Turkish officials would probably be changed. But officialdom in Turkey has no imagination, and without imagination there can be no progress. The visitors' settlement would be somewhere on the hill above the village, and it would have much the same character as the summer station of Sakesar in the Western Salt Range (Panjab, India).

One of the principal objects of my tour into Kurdistān was to discover, if possible, a tolerable hill station in Turkish territory within reach of Baghdād. But there is none such,—a want which can be remedied only by the improvement of internal communications, or by the Turkish encroachments on Persia being continued on lower parallels of latitude than those to which they have as yet extended.

Khushnau tribe of Kurds.

The country about Shaqlāwah is inhabited by the Khushnau tribe of Kurds. They are said to have come in the beginning from Sinneh in Persia. The Khushnau are said to rank, among Kurds, below the Jāf, but above the Dizzai and the Gardi. They have no connection with the Jāf. The Khushnau are themselves divided into 3 sections; the Mir Mahmali whose head is Bāyazīd Baig, Amīr of Shaqlāwah; the Mīr Yūsufi, whose head is Khidhr Baig; and the Pushtgali, whose head is Ahmad Baig. The Amīr of Shaqlāwah admits that the following Kurdish chiefs in his own neighbourhood enjoy precedence over himself: 'Abdullah Pāsha of Rowāndūz, head of the Oghaz Baigi Kurds, and Shaikh Hamīd. Both of these are said to be really of Arab descent, from the tribe of Tai. The villages recognising the authority of the Amīr of Shaqlāwah are these: Shaqlāwah (or Shaqlāwā), Safīdgīlah, Garōtah, Hirān, Kāmūsak, Fariz, Birōkah, Sūlāuk, Ziyārat, Darband Gōmaspān, Karāzind Sufla, Karāzind 'Ulya, Kūrshah, Hujarān, Kāwāni, Kasrōk, Gōraiwān, Shaikh Mahmandi, Hisāwah, Shināwah, Shāwais, Ari Sīdak, Sāmūrah, Khattai, Yūtmah, Bārisāni Mir Mahmali, Shlaimuk, and Bāla Malakah; but



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2 of these are at present deserted. A number of other villages are subject to the Amir's influence without recognising his authority.

Shaqlāwah to Bātās.

(30th April 1910.)

We leave Shaqlāwah by a very stony lane descending between hedges to the valley below the village. There are hawthorn in bloom, dog-roses in bud, and quantities of poppies.

1st Station (Darband Sōrak). (30 minutes.)

Near the foot of the descent we cross a foaming stream which comes down from Shaqlāwah; and at the end of it, in half an hour, we reach Darband Sōrak a gap in a red ridge which is parallel to the hills behind Shaqlāwah: all the drainage of Shaqlāwah and its valley appears to escape through the gap. The highest point of Safīn is to the south, at a distance apparently of about 3 miles.

2nd Station (Mīrāwah Ridge). (1 hour 18 minutes.)

After 23 minutes we cross from the left to the right bank of the Rū Sōrak, the stream issuing from Darband Sōrak. It is of varying depth, flows rapidly, and has a breadth of 5 to 10 yards: it goes westwards, presumably to join the Zāb River. An easy ascent brings us in 23 minutes more to the pass over the Mīrāwah ridge, parallel to that of Sōrak and not much lower, but of a whitish stone.

From the pass Darband Sōrak lies to the south-south-west, the top of Safīn to the south by west, and Shaqlāwah (invisible) to the south-west. To the west, at 2 or 3 miles distance, is the village of Māwarānah, 60 houses of Rowāndūz Kurds, situated on the Rū Sōrak below our crossing place. To the south, at 3 or 4 miles, is the village of Tīlgīrah, 10 houses of Mīr Yūsufi Khūshnau Kurds, situated in the Shaqlāwah basin. Bātās, our destination this day, is invisible; but its direction is pointed out as north by west. To the north-east, at 1 mile, is Māmasailkah, a village of 20 houses of Mīr Yūsufi Khushnau Kurds.

Our road, during the next stage, runs in a general north by east direction for half an hour. Ten minutes before reaching the 3rd station cultivated land begins, reaching to the foot of the barren and steep Harīr hills in front of us; while a road to Rowāndūz, different from that which we are following, breaks off to the right. Just before reaching the station a small stream with a good flow of water is crossed.

3rd Station (Mīr Rustam). (1 hour 48 minutes.)

The place where we halt is the ruined village of Mīr Rustam, which was accidentally destroyed by fire in the autumn of 1909. The present village is a little to the north-west, but we are assured that the people will return before long to the former site.

4th Station (Kōīkah). (2 hours 10 minutes.)

In half an hour another station is reached at Kōīkah, where the track crosses another ridge, and where there are the remains of a village deserted a year ago. The observations are taken from a place 100 yards to the right of the road. Looking backward we see the crossing of the Mīrāwah ridge to the south-south-west. To the south by east, is Shīvaisīyah, a village of 10 houses of Mīr Mahmali Kurds, and to the south-east by south is Shīnāwah, a village of 8 or 9 houses of the same; we passed these villages 10 minutes before reaching the station, Shīvaisīyah being then 300 yards to the right of the road, and Shīnāwah in line beyond it and about 1,000 yards from the road. Both villages are under the Amir of Shaqlāwah. From our present point of observation we see, slightly to the right of Shīnāwah but about 2½ miles off, the village of Shaikh Mahmūdīyah, 60 houses of Mīr Mahmali Kurds; it seems to lie immediately under a hill which closes the upper end of the valley up which we are now looking.

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From that direction come two streams which close in towards one another and again separate under the point of the ridge on which we are now standing; the nearer is called Shāvaisiyah, the further Shināwah. Due east, at 500 or 600 yards, is the village of Siskwah, consisting of 10 houses of Mir Mahmali Kurds. Northwards, beyond the streams, on the road by which we shall pass, is the village of Āri Sirak, 10 houses of Mir Mahmali Kurds. It is 20 minutes beyond the point where we now are. To the north-north-west, at about 1¼ miles, is Mōtrāwah village, 20 houses of Mir Yūsufi Kurds. To the north-west by west, at some 2¼ miles, is Sīrsūrah village, 30 houses of Mir Mahmali Kurds. There are some good fruit orchards hereabout.

Since entering the hills between Arbil and Shaqlāwah we have seen oak trees of two kinds. In many places they make up the greater part of the wooding. One of these is the ballūt, which is not always easily recognisable, as its leaves vary greatly in colour, substance, and even shape, from place to place, perhaps with their age or the age of the tree. The other is the 'afas, which yields the gall-nut of commerce; it resembles the English oak, the leaves being scalloped and crimped at the edges, while those of the ballūt are serrated.

Above Shaqlāwah there were tulips and primroses. To-day our eyes have been gladdened by the sight of buttercups, dwarf-may, a kind of anemone, poppies, forget-me-not, English thistles, a ground convolvulus, and ground ivy. Some of the meadows and fields are ablaze with flowers of one colour. There is almost all the freshness and delicacy of an English spring, with greater profusion and variety.

We notice that the Kurds place wood which they have collected on graves. The explanation given us is a superstition that if anyone but the owner removes it he will become blind.

5th Station. (3 hours 31 minutes.)

Quarter of an hour beyond Āri Sirak we halt for observations, having crossed an irrigation channel immediately after passing the village. From the new position Mōtrāwah, already mentioned, bears west-north-west at quarter of a mile's distance; the stream crossed just before Āri Sirak is seen to pass to the left of it. Kōlkah now lies to the south by east, and Āri Sirak to the south-south-east. Bāwiyah, a village of 100 houses of Rowāndus Kurds, lies north-east by east, three quarters of a mile off, upon foot-hills.

6th Station. (3 hours 21 minutes.)

In half an hour we reach the village of Karwātānah, which is upon the road; it consists of 40 houses of Rowāndus Kurds. Our road has been gradually converging on the foot of the Harīr range of hills, which is steep and high. The pass over the Kōlkah ridge, where we halted, is now to the south-south-east; and the Safīn hill, behind Shaqlāwah, is to the south.

7th Station. (3 hours 40 minutes.)

Nineteen minutes more, on a path which slopes gradually and obliquely up to the top of a ridge parallel to Harīr, brings us to a water mill, the water from which goes down in a brawling stream by the left side of the way on which we have been travelling. The mill belongs to Agha Baigi, an officer of Gendarmerie at Rowāndus. Near the mill is one house, also a ruin called Kalātu Sōr, which is said to have been the stronghold of Sulaimān Baig, unoccupied since 40 or 50 years. Probably he was a Kurdish chief whose power was brought down by the extension of Turkish influence to the hills, as that of the Shaqlāwah Amīr will be brought down ere long. The ruin consists of square blocks of stone set in good mortar.

To the north-north-east, three-quarters of a mile or one mile distant, is the village of Harīr; it lies just under the range of hills to which it gives its name, and it boasts of about 100 houses of Rowāndus Kurds. Our last station bears south-east or very slightly south of south-east.

Bātās. (4 hours 2 minutes.)

In 23 minutes, travelling along the south-west side of the ridge we have ascended, just below its crest, we reach Bātās, the end of this stage. It is a village of a hundred houses of Bātās Sūrkhi Kurds. From here Harīr lies to the east by south; on the other side we overlook a fine valley descending, and broadening as it goes, to the



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north-west; and Rowāndus is said to lie about north-east behind the Harīr hills and other ranges. (Bātās is probably a little south-east of the place marked "Sinsira" in the War Office map, Sheet 33.)

Bātās to Rowāndus.

(1st May 1910.)

This was a hard day for men and animals. We started before dawn, yet the baggage did not reach Rowāndus till dark. Observations were postponed to the return journey, which is less difficult.

I shortened the way by climbing over the Harīr range, while the caravan went round by an easier route to the west. The top of Harīr, where I crossed it, was a pleasant tableland called Morgah with pear trees in full bloom; some hospitably disposed Kurds encamped on it supplied my party with milk, cheese, etc. On the other side I descended into a valley, parallel to the range, at the bottom of which was a fine rushing stream, following which downwards I rejoined the baggage about the middle of the day at a flat halting-ground called Cham-i-Khal fing.

There was some stiff climbing in crossing the Harīr range, and the son of the headman of Bātās, who accompanied us, became knocked up and delayed progress. *These* Kurds, at least, are not in the same category of hillmen as the tribes of the Afghan frontier; and Simla villagers are better walkers. The only large animal seen, though wild goats were expected, was a pig; but the familiar chikore, the red-legged partridge of India, was heard calling all round. In the valley after crossing the Harīr hills I came, with delight, upon the ordinary English daisy.

Rowāndus.

(2nd and 3rd May 1910.)

Rowāndus is remarkably situated on a sloping tongue of land, very abrupt in parts, which runs down to the canon of the Rowāndus River or Rūbāl (*i.e.*, Rūdbāl or Rūdbār); this tongue is separated from the country eastwards by the Khaland, a great gully with precipitous sides, which joins the Rūbāl just above the town. All around, but nowhere very near, were at the time of our visit snow-topped mountains. The town is long, steep and straggling; it is in two parts, of which the upper is the larger. Above the upper town are gardens, and down its one street runs a gurgling brook. The telegraph office and winter Sarai are in the lower town, between which and the upper is an open tract less rapidly sloping than the rest, with the summer quarters of the Qāim-Maqām and the palace of 'Abdullah Pāsha, Kurd, the present head of the old ruling family of Rowāndus. Under the lower town the Rūbāl is spanned, at a deep and narrow gorge, by an uninviting wooden bridge without parapet, which caravans however can cross.

There are said to be 2,500 houses in the town, but 1,000 would appear a more probable number, giving a population of about 5,000 souls. The people are mostly Kurds, called "Rowāndus" Kurds when settled elsewhere, but Rowāndus is not the name of a tribe. There are some 40 households of Jews in the place, most of them very poor; and about a dozen Christians are to be found, unaccompanied by their families, who have come for the sake of trade. Trade is mostly in gall-nuts, sheep's wool, and goats' hair. Grapes are grown, and are eaten fresh, or dried for raisins; a little wine is made, but practically none is exported.

Rowāndus is the headquarters of a mountainous Qaza, said to contain 350 villages, nearly all Kurdish. The Qāim-Maqām, when we were there, was a Moslem Greek, the Qāzi a Syrian from Latakia. The former did not know the name of his own Māl Mudīri (principal assistant), with whom he had been working for 14 months,



There are about 80 households of Jews, similar to those of Rowāndūz town, scattered over the outside villages; and there are 3 or 4 entirely Christian villages.

Rowāndūz is a base for Turkish military action in Persia. At the time of our visit the Nizām infantry battalion by which it is ordinarily garrisoned was on field service against the Shaikh of Bārāzān. The two Radīf battalions, probably nominal, of which Rowāndūz was then the headquarters, had not been embodied. The local Jews were beginning to be conscripted for the army; 16 had been taken for the Nizām and about 70 enrolled in the Ihtiyāt.

The principal man at Rowāndūz is 'Abdullah Pāsha, Kurd, a descendant of Muhammad Pāsha, the last native ruler of Rowāndūz. As 'Abdullah Pāsha is now 60 years of age or more and does not remember Muhammad Pāsha, the supersession of the latter's authority by that of the Turks must have occurred long ago. 'Abdullah Pāsha is an agreeable old gentleman, with considerable knowledge of the world, and full of local information which he imparts with a readiness unusual in this country; he gave me a quantity of data about local routes, etc., which are reproduced in an annexure (Appendix B) to this report. He was in the Turkish service for many years as a civil Qāim-Maqām, and he combines the urbanity and trained intelligence of an official with some of the good qualities and advantages of a hereditary chief in his own country. His son Sa'īd Baig, who has a separate house, is arrogant and seems less intelligent than his father; he too was in the Turkish service for a time, but had to leave it on account, it is said, of his having caused the death of a Turkish military officer.

On the second day of our visit to Rowāndūz I crossed the Rūbāl by the bridge, accompanied by the Māl Mudīri of Rowāndūz, himself a Kurd, and climbed and explored the high Zōzik hill on the other side of the river. The ascent was made from a village named Gōān, where there was great difficulty in obtaining an inhabitant to act as a guide to the top. The Māl Mudīri pointed this out as a proof of how authority (his) had been weakened by the grant of the Constitution; to me it appeared rather an instance of Kurdish laziness, "constitutional" perhaps, but in a different sense. Gōān lies a mile or two back from the Rūbāl up a small valley; on the way to it after crossing the Rūbāl we passed a four-cornered bastioned fort, ruined, upon an eminence, which we were told had belonged to Muhammad Pāsha, Kurd, the last of the great chiefs of Rowāndūz. Up the same valley, about a mile above Gōān, lies Dīyānah, a small Christian village.

On one part of the Zōzik hill we found Kurdish villagers living in tents. It is their custom to camp out at this season for a month or so, partly for the sake of pasture, and partly to escape the fleas which now infest their houses. This day we heard the homely voice of the cuckoo, locally called kilkil.

Rowāndūz to Ashkar.

(4th May 1910.)

Before leaving our quarters, which were in the summer Sarai between upper and lower Rowāndūz, the following were observed:—

To the north.—The valley of Garmuk running down towards us on the other side of the Rūbāl or River, to which it is tributary, with Dashtah Diyān behind it.

North by east.—The ruined fort of Muhammad Pāsha, also beyond the Rūbāl.

To the north-east.—The Zōzik hill, likewise across the river, 2 to 3 miles distant.

To the east by north.—The valley of the Rūbāl above Rowāndūz, as it comes down from Rāyat.

To the east by south.—Ḥādaraïn, a big sloping hill, the most closely connected with Rowāndūz of the surrounding mountains.



To the South by West.—The Armūshah hill; a valley coming down from the east between it and Hindarain is called Dōlāku.

To the South-South-West.—Baijān, an isolated, very sharply pointed hill, divided by a cleft on either side from the hills next it.

From South-West to South-West by West.—The Kurak hill.

None of the above hills are many miles from Rowāndus, and some of them are quite high. Armūshah, Baijān and Kurak had snow on them when we saw them. Baijān has a striking appearance.

1st Station (Gardagard). (25 minutes.)

In 25 minutes, moving with the baggage, we reach the pass, called Gardagard, from which the road descends into Rowāndus town; this is the way by which we arrived also.

Far off, to the north, are the high snow hills of the Baradōst district. To the north-east is Zōzik, with Sari Husambak, a bold conical mountain, showing over its left flank. To the east is Hindarain. At the head of the Dōlāku valley, which, as seen from here, comes from south-east and turns north, is a mountain named Sari Sāwusiwōkah. The highest visible point of Kurak is to the west-south-west at about 1½ miles distance. North-west, about 1½ miles off, is a hill, Balakyān, just above the Gali or gorge of the Rowāndus Rūbāl and just beyond it.

Leaving Gardagard we descend into the Kānijus ravine or valley, which we must cross; there is a stream at the bottom of it, which appears to be the drainage of the east and north-east faces of Kurak. The Kānijus valley opens, through a gap on the right of the road, into the gorge of the Rowāndus Rūbāl, which is near. The descent to the bottom may be 300 feet, and it is steep; but the going is good. The ascent on the other side is greater, perhaps 400 feet, and the path is bad; part is very rocky or stony, and in places it consists of disintegrated shaley rock.

2nd Station (Dārakasah). (1 hour 24 minutes.)

In 59 minutes we reach the pass on the other side, called Dārakasah, a shoulder of Kurak; but the baggage takes an hour and forty minutes to get there from Gardagard.

Balakyān, across the Rūbāl, now appears to lie 2 miles to the north; and to the north-north-west is a hill named Garwaibirin.

3rd Station. (1 hour 39 minutes.)

Quarter of an hour beyond Dārakasah we attain a commanding point, from which we can look both up and down the Rowāndus Rūbāl valley, or rather gorge, as well as right over to Balakyān.

The road now winds and zigzags very steeply down hill, and the surface is often very bad. There are stretches of flat rock and stretches of earth which afford welcome relief to men and animals; but the rest is vilely rough, with natural rocks and stones or artificial cobbles. The rock is hard, and, where worn smooth, is apt to be slippery. The cobbled parts are ridged across at intervals of 2 to 3 yards, and the packing between consists of large unshaped stones of half a cubic foot to one cubic foot in size.

4th Station. (2 hours 19 minutes.)

In 40 minutes, the baggage being again behind, we reach a turn overlooking the junction of the Khalīfān stream, up which our route lies, with the Rowāndus Rūbāl. The Rūbāl gorge, we are told, is called Baikhār above this point. Between the two waters near their junction, on the proper left bank of each, is a conical green hill called Binlamiyān.

5th Station (Cham-i-Khalīfān). (2 hours 49 minutes, but baggage took 4 hours.)

In 30 minutes, having now entered the Khalīfān valley, we pass above the fine waterfall of Labbai, in which the whole volume of the Khalīfān stream precipitates itself, undivided, from a great height. Its thunder can be heard from the road, but the descent from the right of

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the road towards it is difficult, and a satisfactory view of it cannot be obtained without crossing to the other side of the stream, which at the time of our visit would not have been possible.

Beyond Labbai the road runs for 40 minutes up Gali 'Ali Baig, as this narrow part of the valley of the Khalīfān stream is called. At a short distance from the top it crosses to the other side by a bridge, and so reaches the open camping ground of Cham-i-Khalīfān. The bridge referred to has no parapets, but is fit for the passage of caravans. It stands on two stone piers, partly of natural rock, and consists of strong timbers overlaid with brushwood and earth.

There was some delay in the arrival of the baggage.

Khalīfān village (7 houses) is on the opposite side of the stream from the camping-ground. Above this village the stream is called Bilal.

6th Station. (3 hours 47 minutes.)

In 16 minutes we are just entering some hills on our right. Looking backwards, we see Khalīfān village about three quarters of a mile off to the south-south-east, while the head of the 'Ali Baig Gali, or gorge, lies to the east-north-east at about 1 mile.

Just after leaving this station we pass a Kurdish graveyard and fine grove of oaks.

7th Station. (4 hours 11 minutes.)

In 24 minutes, ascending a valley by which a tributary comes down to the Khalīfān stream, we reach a point quarter of a mile south of the village of Khān-i-Batmān. The village consists of 20 houses; the people are Kurds of no particular tribe. Behind us the last station is visible to the east-north-east.

8th Station. (4 hours 36 minutes.)

We halt again, after 25 minutes, and note that Kurak mountain now lies east of us, and that the general direction of our course since leaving Cham-i-Khalīfān has been from east-south-east to west-north-west.

Five minutes beyond the 8th station we cross a watershed and find ourselves in the basin of a valley which, instead of going down eastwards, runs westwards between us and the Harir range on the south. In 23 minutes more we pass a village, above us on the right, about half a mile off; it is Kalakin, consisting of a dozen houses of Surkhi Kurds. Three minutes farther on we cross a brook which runs down from the north on its way to join the stream at the bottom of the valley on our left; the stream, after receiving the brook, turns away leftwards from our road down a gorge. Six minutes later we halt.

9th Station. (5 hours 12 minutes.)

At this station the direction of our journey is still to the west-north-west, and Kurak is now to the east by south. On this stage we have crossed two or three small rivulets besides the brook mentioned; and ever since we left Khalīfān there have been frequent springs spoiling the road. The hills among and over which we have been passing have been well wooded with leafy oaks of both sorts (Ballūt and 'Afas).

10th Station. (5 hours 21 minutes.)

After 8 minutes we reach a pass or ridge-crossing called Spīlik, from which we get a fine view ahead towards the Zāb River and backwards to Kurak. Kurak bears about east, and the 'Ali Baig gorge seems to lie to the east by north. It is a little beyond Spīlik that the road to Bātās, followed by the caravan on the day that we marched to Rowāndūz, goes off to the left. A stony descent lies in front, and we dismount. Here we see the telegraph line which connects Rowāndūz and Dairah Harir, apparently not the village of Harir near Bātās; we learn that it crosses the Khalīfān stream above Khalīfān village and traverses the hills to Rowāndūz beyond Kurak, *i.e.*, east of it.

11th Station. (5 hours 46 minutes.)

In 25 minutes we reach a point at which the road we have been following runs straight on to Dairah Harir (and so to Mōsal), while the track that we must now follow bears to the right.



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Five minutes beyond the point we cross a ravine coming down from our right; we have had a stony descent of it all the way. We now push on up a green but almost treeless valley, forming a trough between the continuation of the Harir range (from which we have come down) and a range of outer gravelly hills.

In half an hour from the last station, rising all the way, we surmount a transverse watershed which crosses the trough valley and look back; the Spilik pass, with Kurak appearing over it, lies to the east by south. After crossing the watershed we travel along the outer side of the trough, not the Harir side as hitherto.

12th Station. (8 hours 10 minutes.)

We go on for 21 minutes and halt again; the last station lies to the south-east by east. Our path was down and then up again.

13th Station. (8 hours 31 minutes.)

Eight minutes' going brings us to a gap in the outer range of hills through which we pass outwards, in the direction of the plains, close to a graveyard and a grove of trees. Just before reaching the gap there was a small hamlet (Ashkafta, 7 houses of Surkhi Kurds).

14th Station. (8 hours 42 minutes.)

A few minutes' descent brings us out on a grassy but stony plain, where we encamp close to the half dozen tents of Ahmad Āgha, a Surkhi Kurd. The place is called Ashkar, which name is said to mean "cave". The Shaqlāwah hills are visible, bearing about south by east, and the gorge by which the Zāb River issues from the mountains is to the north-north-west, one or two miles distant. This gorge reminds one of the opening by which the Indus makes its final exit from the hills at Kalabagh and the general lie of the country is not dissimilar.

Ashkar (about 7 hours, but the baggage took about 9½).

Ashkar to Kandīl Ferry.

(5th May 1910.)

We intended to cross the Zāb without going further down its bank than necessary, and to make for 'Aqrah, then a centre of political interest because of the operations in progress against the Shaikh of Bārzān. We accordingly made for Kandīl, which is marked in the War Office map. One and a half hours, at a foot pace, brought us to Kandīl; it was a continuous descent, first over stony hills, then over grassy downs, and finally over rich meadows of white clover. There were numerous springs, on the way down, making the ground soppy. At 35 minutes from the start, at about the steepest part of the descent, we passed Barzin, a village of 20 houses of Surkhi Kurds.

Kandīl itself is a group of 4 or 5 houses of Surkhi Kurds, with a fruit garden containing figs, vines, etc. The meadows about were full of black tents, and ploughing was going on. At Kandīl the exit of the Zāb from the hills lies north-east; on the east side of its gorge stands the high Galaimi hill, on the west Bairūt, still higher.

1st Station (Kandīl). (1 hour 29 minutes.)

The ferry was not at Kandīl at this time, but a mile or so below. To reach it we move along cliffs formed by a projection of the higher downs. At 8 minutes from Kandīl we cross a small stream running down a gully to the river. In 23 minutes from Kandīl we reach the crossing place. A little below it the Zāb is joined by the drainage of the Bātās valley; the place of junction, or perhaps the lower part of the valley, seems to be called Hamāidībāsh Rubāt. About half a mile up the Bātās valley from the Zāb is Khark, a village of 40 houses of Surkhi Kurds. On the opposite side of the Zāb some half or three-quarters mile downstream, to the west by south, was Āstrīkāad, a village of more than 20 houses of Surkhi Kurds. On the Āstrīkāad side of the river could be descried a fine collection of animals grazing—cattle (mostly black), mares with foals, and sheep.

2nd Station (Ferry). (1 hour 52 minutes.)



In summer the Zāb is fordable a little way below the ferry, and at many other places. It was now in flood, having recently risen about 3 feet, and presented a formidable aspect. The breadth of its single channel was only about 150 yards, but I estimated the velocity of the current at 6 miles an hour. There was only one raft, a *kilik* buoyed up on 18 skins, and capable at most of carrying 4 passengers at a time with a little baggage. We more than once drove our unloaded transport animals and riding horses into the water, but they could not be prevented from turning back after swimming a short way. It was perhaps as well so, for the strongest of transport ponies was drowned afterwards in making an easier passage further down. The raft made one crossing, in the course of which it was carried half a mile downstream; and it had to be carried a mile up the opposite bank in order to make sure of regaining the point from which it started. At length, after 4 hours' ineffectual expedients and efforts, it was decided that Mr. Gaskin should proceed with the caravan to Mūsal by an easier route lower down, while I with Nāsir, the Dragoman of the Mūsal Vice-Consulate, made the tour to 'Aqrah with our horses and such belongings only as we could carry on them. The Dragoman and I accordingly crossed on the raft, our horses being towed behind by the bridles, and reached the other side without mishap.

Incidents such as this on routes by which many travellers pass are largely accountable for the unfortunate reputation of the Turkish administrative services outside Turkey. In any new but civilised country a river like the Zāb would be bridged in a few years; but here, in Turkey, centuries have not sufficed.

KANDĪL FERRY TO 'AQRAH.

(*5th May 1910.*)

The remainder of the journey to 'Aqrah had to be performed in haste, and proper observations could not be taken. Darkness fell before our destination was reached.

Our road lay, for the first two hours after leaving the Zāb, over gravelly conglomerate hills covered with grass and clover. The path generally wound along watersheds between complicated valley systems, all apparently draining to the Zāb; it was steep and narrow in places, but there was no difficulty in getting the horses along.

At 1 hour 15 minutes from starting we found our route converging on a range which seemed to be a continuation, on this side the Zāb, of the Harīr hills.

At 1 hour 25 minutes we saw to our right, on the outer slopes of this range the village of Sūsnīwah (20 houses of Sūrchi Kurds).

At 2 hours 25 minutes we passed the ruins of a castle, on our right; it was described at the castle of Ahmad Agha. Near it is the village of Qalāti (60 houses of Sūrchi Kurds), of which the headman is, or was, Muhammad Mahmūd Agha.

At 2 hours 50 minutes the village of Gulsair (30 houses of Sūrchi Kurds), is on the hills to our right. For the last hour, or hour and a half, the track has been running up and down across valleys with small clear streams.

At 3 hours 30 minutes we reach the wooded valley or ravine of Bijil, which is crossed on a narrow stone bridge without parapets. Immediately beyond the bridge, above the road and on the right, is part of the village of Bijil, *viz.*, about 40 houses of Sūrchi Kurds.

At 4 hours 5 minutes we reach Bijil proper; it is divided into two parts by a great ravine in which is a waterfall. On the east side of the village, that first reached is a smaller ravine with a water-mill in a cave. There is not much cultivation at Bijil, but the fruit gardens appear luxuriant, especially the fig trees. There are 80 houses of Sūrchi Kurds here; the owner of the place is Shaikh Muhammad Bijil, who lives at 'Aqrah and owns here a long low Qasr, with two tiers of loopholes, on the top of a rock on the west side of the large ravine. The houses of the place are piled up one above another upon the hill side.



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At 5 hours 3 minutes we reach Ziarā village, 15 houses of Sūrchi Kurds. Just beyond is a tremendous cleft in the hills on the right, from which a stream emerges; this is Gali Gihair. Ten minutes beyond the village we cross the stream; it is about 10 yards wide and a foot deep; the water is pale green and clear.

At 5 hours 45 minutes Jōdah, a village consisting partly of caves, is seen to the right; here are some 15 houses of Sūrchi Kurds. It is getting dark now, and the road is wild and lonely.

At about 7 hours we reach 'Aqrah, after painful stumbling about in a deep gully with dark gardens and a rushing stream of unknown depth, which we eventually succeed in crossing. A long stony ascent from the gully brings us into the town. If we had been a few minutes later we should not have found our way into 'Aqrah this night. We are received by 'Ali Niyāzi Bey, the Qāim-Maqām, a native of the Haurān (Syria), who has been a year here.

'AQRAH.

(6th May 1910.)

There are said to be about 1,000 houses in 'Aqrah, and these are mostly of Kurds, but 30 of Chaldean Catholics and 10 of Jacobites are included, also some 20 of Jews. The Christians are blacksmiths, joiners, and artisans; the Jews are traders and weavers. The place is poor: a regular hill village, but a large one. Some tobacco and rice are grown for local consumption.

'Aqrah stands partly on a steep *col*, connecting an outer and lower hill called Giri with a higher one on which is a Qal'ah or pre-historic fort, and partly in two valleys which come down from the hills, one to the east (Gali Kānyarash), the other to the west (Gali Shaikh 'Abdul Azīz), of Giri and the Qal'ah. Running southwards to the plains these two valleys unite below Giri to form the Rūbār Samīlah, which is said to reach the Zāb at Zairāo below Garmak. The Jews in 'Aqrah live on the left bank of the western Gali, and the Christians on the right bank of the eastern.

An Anatolian battalion was in garrison at 'Aqrah at the time of my visit.

An hour's climb up Gali Kānyarash brings me to the pass of Sar 'Aqrah, from which I can see to the east-north-east the pass over Pīrish, the next range in the direction of Persia. I learn that it is 3 hours' journey from where I stand to the Pīrish pass, called Gali Shairwāni, and 2½ hours' journey from that place to Bīrikaprah; also that* Bārzān, properly so called, lies at 1½ hours' distance from the further bank of the Zāb, nearly opposite Bīrikaprah. Bārzān is said to have had 130 houses before its destruction by the Turks. Behind and above all are seen the snowy mountains of Shīrin. Bīrikaprah and Bārzān are both in the Mudīriyah of Zeibār, which is under 'Aqrah. (These places were important, at the time of my visit, on account of the campaign then proceeding against the Bārzān Shaikh. In regard to the campaign itself much information was obtained, but this is now obsolete. The Shaikh had taken refuge at Bābasīdah, a place said to lie behind Shīrīn and to be eight hours' journey from Bārzān, where he considered himself safe from capture. There were Turkish garrisons at Bīrikaprah and Bārzān proper.)

* I think Bārzān may nevertheless be the same as "Bīrān" in the War Office map.

From Sar 'Aqrah can be seen to the south-west Jabal Maqlūb, behind which is Mūsal.

Gali Kānyarash, which I now again descend, contains some beautiful gardens. The uppermost belongs to the Jacobite Church.

Before returning to 'Aqrah I examined the remains on the top of the Qal'ah hill above the town. They are sufficiently remarkable, including various passages, wells, and a large chamber, all hewn in the rock. But the most striking work is a cutting which comes down from a neighbouring hill and rises again to the fort in which we are: the explanation given locally—and it seems a not impossible one—is that it carried some kind of siphon by which water was brought into the fort from

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the other hill. The cutting is about 400 yards long; at the middle it is perhaps 100 feet lower than at the ends; it is cut cleanly through the rock, wherever necessary, with sufficient breadth for a man to walk through and to a depth, in places, of more than 6 feet. I had not time to ascertain personally whether there was water on the other hill, or whether water might have been brought to it once from some adjacent valley. The cutting did not look like a covered way connecting two fortifications. There was nothing to fix the age of the Qal'ah remains, and the inhabitants of 'Aqrah had evidently no authentic information about them.

At 'Aqrah I was told that there is a valley called Garmik which joins the valley of the Zāb from the north at a point 2 hours below Bārzān; that there are caves in it inhabited by the Dīwānah tribe; and that the direct road from 'Aqrah to Rowāndus lies that way.

'Aqrah to Bardarash.

(7th May 1910.)

After 40 minutes' travelling by a rough and stony path, generally downhill, not the one by which we entered 'Aqrah but lying to the west instead of the east of the Giri hill, we reach a point where some bearings are taken.

1st Station. (40 minutes.)

The Shaqlāwah hill is to the south-east by east. Kurak is very slightly to the south of east. On the left front is a hill, called Jabal Sūrchi, extending from a little east of south to a little west of south-south west; it is at several miles distance from us.

In 1 hour 5 minutes after leaving this point we reach the Kāni Karwān, a valley, which we enter and follow; it runs from north-east to south-west and passes between Jabal Sūrchi and a detached portion of the same. Hereabouts we see an encampment of the Harki tribe, another of which we passed not long after leaving 'Aqrah. In 28 minutes more we reach a green mound, in the middle of the valley; and 5 minutes later we pass by another camp of the Harki which is on the right, that is on the further, bank of the Kāni Karwān stream.

The Harki are a Kurdish tribe who wander in these parts and as far as the confines of Persia. They keep horses as pack animals for carrying their belongings and they sell a few; but they do not work as caravan men. Scores of mares and young stock are to be seen about their camps. Their chief is Hāji Āgha. They are said to number 700 tents.

2nd Station. (2 hours 40 minutes.)

In 30 minutes we reach a place at which the valley turns from south-west to west or west-north-west, and the hills between which it runs become lower and further apart. A canal now runs on each side of the valley, and there is cultivated land.

'Aqrah is seen behind to the north-north-east. To the west is Ruwiyah, a fort on a mound with a village of 6 houses inhabited by mixed Kurds (Sub'ah 'Ashāir, Gair, etc.); it may be 3 miles away. To the west by south is Jabal Maqlūb.

3rd Station (Sardarya crossing). (2 hours 50 minutes.)

After 10 minutes we cross the Sardarya stream, a tributary of the Kāni Karwān; its bed is of shingle 60 yards wide, but the water running in it was at this time only 3 yards broad and about 6 inches deep. Across the Kāni Karwān, to the right, are 2 mills driven by a canal on that side. Just beyond the Sardarya is another Harki encampment, which 10 minutes later we shall pass.

At 25 minutes beyond Sardarya our path turns away from the Kāni Karwān to the south-west.

4th Station. (3 hours 20 minutes.)

Five minutes later we are abreast of Ruwiyah, which is half a mile to the right of the road. The Ruwiyah fort belongs to Ismā'īl Āgha, a chief of the Gair Kurds. To the north-west and west-north-west is a great open plain with mounds and villages. Rice is being planted here.



In 18 minutes we arrive at a point between the villages of Jūjar Kabīr and Jūjar Saghīr, the former of which (30 houses) lies north-west at half a mile, the latter (20 houses) south-east at 500 yards. The people are 'Ashāir Sab'ah Kurds.

5th Station. (3 hours 46 minutes.)

After 15 minutes we reach another observation point. 'Aqrah lies behind exactly to the north-east. To the right of our road, at about ¾ of a mile distance, is Jūjar Tappah, a mound. To the south-south-east at 2 miles is Dūstak, a village of 20 houses of 'Ashāir Sab'ah, a hamlet belonging to which is nearer to the road. Jabal Maqlūb extends from west-south-west to nearly south-west. From the Kāal Karwān valley as far as this point the road has lain over high country, mostly through fields of barley not of heavy growth.

6th Station. (4 hours 1 minute.)

Five minutes further on we reach a clear pond, formed by springs, and containing fish of some size; it is surrounded by grassy slopes; its overflow goes south or east to the plain as a small stream.

In 20 minutes from leaving the last station we arrive at a place where our road turns more to the west, *viz.*, to south-west by west.

7th Station. (4 hours 21 minutes.)

Half an hour more brings us to a mound, 30 feet high, on the left side of the road. Just before the mound there is a small spring, feeding a marshy reed-grown stream; just beyond it is a strong clear spring with a few willows, close to the reed-grown stream. This place is called Mamīzīn.

8th Station. (4 hours 51 minutes.)

The going for the last few miles has been difficult owing to luxuriant vegetation almost concealing the path. Even at this early season it is hot and steamy here. The country of the 'Ashāir Sab'ah is notoriously unhealthy.

Quarter of an hour brings us to a second mound, similar to the last, on the left of the road; on the right of the road there is a pond. This place is called Qura Baig. The Mudīrīyah of Bardarash is now seen on low hills which join on to Jabal Maqlūb; Bardarash is to the south by west, and our road now turns in that direction. The marshy stream already mentioned has accompanied us as far as this on the left.

9th Station. (5 hours 6 minutes.)

In another quarter of an hour we cross this stream, then another, after which we find ourselves at about 1,000 yards from Bardarash Walad, as it is called, a village of 80 houses of 'Ashāir Sab'ah, etc. About ¾ of a mile to the right of the Mudīrīyah, on the same hills, is Bardarash Yūnas village (50 houses of 'Ashāir Sab'ah, etc). One mile to the left is Khailāki (50 houses of 'Ashāir Sab'ah), also on the same hills. From here to the village is cultivation of wheat and barley. Looking back we see 'Aqrah to the north-east, and the highest part of the Sūrchi hill, called Sūrchi Bardasur, to the east-north-east.

10th Station. (5 hours 21 minutes.)

In about 10 minutes more we reach the Mudīrīyah, and are received by the Mudir. In the plain to the westward the light is reflected from numerous collections of water; the whole of this lush plain seems to ooze with water, yet not to be marshy. A European prospector for liquorice root from Messrs. MacAndrew and Forbes Co.'s Baghdād branch is encamped before us at Bardarash.

Bardarash. (5 hours 31 minutes.)

Bardarash to Mūsal.

(7th May 1910).

In 20 minutes after leaving Bardarash we reach the top of the ridge, called Jabal Zirg Bardarash, on which it is situated; this ridge runs to the Zāb River. From here the position of 'Aqrah is about north-east; and in the northern hills,

1st Station. (20 minutes.)



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about north, is a deep gorge like the letter V, known as Bāzai which seems to be the exit of some river. Jabal Maqlūb is now to the west and a reddish hill called Kāni Zardak to the south-west.

2nd Station. (1 hour 20 minutes.)

One hour and ten minutes after leaving the top of Zirg Bardarash we arrive at the left bank of the Khazir river at the village of Kātisi (20 houses of Bōt Kurds). Jabal Maqlūb lies north-west; Kāni Zardak south-west. The ford of the Khazir is a little above the village; at the time of our visit the stream was 50 yards broad and in places as much as 3 feet deep, with a fairly strong current; we were told that the river at this time was neither high nor low. The Khazir here comes from the north through a breach between Jabal Zirg Bardarash and Jabal Maqlūb; below Kātisi it circles rou d to the south-west.

At 1 mile to southward, on cliffs on the left bank of the Khazir, is Dūsarah, a village of 50 houses of Bōt Kurds.

About 20 minutes before reaching Kātisi we crossed a ravine with a small stream in it. Beyond this point there was cultivation of wheat and barely. Thus far the road from Bardarash has not been very good, and we have ridden at a walk.

3rd Station. (1 hour [illegible] minutes.)

We cross the Khazir by the ford and after 17 minutes see the village of Saikāni (40 houses of Bōt Kurds) about 1½ miles to our right, in the direction of Jabal Maqlūb. Nine minutes later we strike a bend of the Khazir on the left side of the road; from here the river appears to go off to the south. Our road has run up hill and down, but has not been stony, since crossing the river.

4th Station. (2 hours 20 minutes.)

After 43 minutes we reach the top of the high land which joins the hills of Maqlūb to those of Zardak; Maqlūb extends from nearly north-north-west to beyond north-north-east, and Zardak from nearly south-south-west to beyond south-south-east. The Kātisi ford now bears east by north. On the slopes of Maqlūb are various villages; one of these, on the right looking towards Maqlūb, is pointed out as Dībandān and is said to consist of 40 houses of Bōt Kurds and to stand at the head of a valley of the same name which runs down to the Khazir.

The angle between north-north-west and west-north-west is subtended by hills called Jabal Nāōrān, of reddish colour, divided by a valley from Jabal Maqlūb. They have the appearance of running more or less parallel to the Mūsal road.

5th Station. (2 hours 26 minutes.)

We travel for three-quarters of an hour to a point just beyond a mound on the right side of the road; behind this mound lies the village of Taizkharāb (60 houses of Shabak Turkmāns). The crossing place between Maqlūb and Zardak, where we last halted, lies now about to the east-north-east. [In getting to our present station we passed, at 20 minutes, Bir Hallān (a village of 15 houses of Kurds and Arabs) on the right side of the road; also, at 28 minutes, the shrine of Imām Riza on the left side of the road; the latter is built of round stones and mortar and has a dome.]

6th Station. (2 hours 43 minutes.)

After 16 minutes' going we reach a point at which the 4th station lies behind to the north-east by east and the direction of Mūsal (not visible) is indicated as between west by south and west-south-west. Here, on the left of the road at 600 yards distance, is the village of Tōpizawah (50 houses of Turkmāns).

7th Station. (3 hours [illegible] minutes.)

In 18 minutes we halt again, abreast of a small light-coloured mound lying 200 yards to the right of the road. The Nāōrān hills are receding from us and seem now 5 to 6 miles off.

North, at ¾ of a mile or a mile, is Tarjillah (30 houses of Turkmāns); and north-north-west at about 2 miles, is Darwishān (50 houses of Turkmāns).

8th Station. (4 hours 12 minutes.)

Quarter of an hour later we reach a point at which there is a village Bārwāl (60 houses of Turkmāns) about ¾ of a mile from the left side of the road. The Nāōrān ridge now appears to die away towards the north by west, and far-off hills are



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visible beyond it. To the north by west, some 1½ miles off, is Upper Tahrāwah (40 houses of Turkmāns); to the north-north-west, at about 1 mile, is Lower Tahrāwah (15 houses of Turkmāns).

9th Station (Gögjali. (4 hours 29 minutes.)

26 minutes' going brings us to Gögjali, a village of 80 houses of Bashwān Turkmāns, on the left side of the road. The pass between Maqlūb and Zardak is now to the east-north-east; the highest point of Kāni Zardak is to the east with Bārwāi village in line below it; and Mūsal is to the west by south.

Mūsal. (Say 7½ hours, or, to the British Vice-Consulate, 8 hours; but a lot horse took over 11 hours on the way from Bardarash.)

We reach the river at Mūsal in about an hour from Gögjali; but we travel faster in this last stage. Before passing Nabi Yūnas, among the ruins of Nineveh, we cross an outer gravelly ridge, a hollow, a central ridge, and an inner ridge; these great ridges lie parallel to one another and seem artificial—perhaps connected with the ruins of Nineveh. The river is high and, in order to get at the bridge, we have to flounder on our horses through some deep water. The stone bridge does not reach to the Mūsal bank, but is supplemented at that end by a bridge of boats.

On the present tour there have been frequent crossing of streams and rivers, but nowhere has a respectable bridge been met with except that at Khānaqīn which was not constructed by the Turkish Government. The greatest need of this part of Turkey is better communications; it is greater than the need of administrators, troops, or even money.

Mr. Gaskin and the baggage caravan, whose route rejoined mine before Gögjali, arrived almost simultaneously with me at Mūsal.

Mūsal.

(7th to 17th May 1910.)

Mūsal has a British Vice-Consulate and is too well known to need description.

I was much struck by the backwardness of education among the Chaldean Catholics, whose chief schools are here, and by the superiority of the teaching in the Jewish (Alliance Israélite) school under M. Sidi, and even in the small schools connected with the Church Missionary Society's Mission. The academical results in the Jewish school were almost startling, the boys in the highest class (age 14 or 15) being quite at home in the history of the Crusades, Coeur de Lion, Charles I of England, Frederick the Great, the French Revolution and its principal characters, etc.; the questions put to them were mostly suggested by myself without reference to the school curriculum. The tone of the school did *not* appear so satisfactory, however, as that of the Church Missionary Society's School, where a brighter and more domestic atmosphere seemed to prevail; but the Church Missionary Society's School had only pupils below the age at which character begins to declare itself. It was said that M. Sidi, the head of the Jewish School, had caused some alarm among parents, in the beginning, by subversive tendencies in regard to religion and morality; but that latterly he had veiled them, in deference to public opinion. The education of the Jews in Turkey is an important question for the country, as they are among the few thinking elements in the population; and, from what I have seen at Baghdād and elsewhere, I fear that it is proceeding on mainly negative and even destructive lines.

Mūsal to Baghdād.

(17th to 22nd May 1910.)

Mr. Gaskin and I arranged to travel to Baghdād by a Kilik, or raft, on the Tigris; this is the most rapid as well as the most comfortable means of transit

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when the river is strong; and we are favoured by a rise of 12 feet above the normal at Mûsal, whatever "normal" may be.

A Kilik is a platform of crossed layers of poles supported on inflated skins. Under our Kilik there are 240 skins. Only sheep skins are used for this purpose, goat skins being too thin, and cattle skins too thick and hard to handle conveniently. The necks of the skins are tied with liquorice fibre or hemp. The wood work of a Kilik, collectively, is called Malbûn. The lowest layer of poles, called Chiq, consists in our Kilik of 5 only. The next layer, Tathiq, is here 62. Above the Tathiq layer is Dhahr, with us 23 poles; and on the top of Dhahr is Sillim, in our case 6 poles. The lashings of the pole frame work are of tamarisk or willow bark. The poles of the upper layers are larger than those of the lower. A Kilik may have either two or four sweeps, or oars; these are lashed to upright posts at the corners, called Shakkah, with tamarisk or willow bark. They are fixed at the corners from which the rows of submerged skins run longitudinally backwards and forwards; it is easier to pull the Kilik through the water in the line of the skins than across it. The use of the sweeps is not to propel the Kilik—they are too clumsy and it is too heavy for this—but to keep it lying across the current in the best part of the river.

In Kiliks carrying only goods the cargo is piled on the Sillim layer of poles; but for the convenience of passengers a sort of deck, Farsh, may be laid down on the Sillim, and an 'Arshah or shed erected over it to serve as a cabin. Our Kilik is decked with slabs of Mûsal marble which we are carrying to Baghdâd, and on the top of this we pitch a tent. The dimensions of our Kilik are about 15 feet by 12 feet; and it carries 6 persons, besides the 2 Kilikjis or boatmen, and their luggage. At the start it is said to draw less than a foot of water; but it settles down a few inches in the course of the voyage, owing to slight deflation of the skins which cannot be conveniently blown up again.

The largest Kiliks in use have about 800 skins and their carrying power varies with the size of the skins, but may amount to 36 tons. A Kilik of 1,000 skins has been tried, but was not a success; it was found unmanageable and part of the cargo was damaged. New skins cost on the average, tanned, about 13 pence each. Our Kilik cost £T. 9 and 1 Majidi (about £8-5-0), of which £T. 1 was on account of the hire of the poles, to be delivered at Baghdâd. The hire of the poles in the case of a large Kilik may amount to £T. 15 or even 25.

Mûsal to Qaiyârah.

(17th May 1910.)

At 37 minutes from the place where we embarked at Mûsal, below the bridge, we passed Yârimjah on the left bank (150 houses of Turkmâns, Kurds, and Shî'ah Arabs). Yârimjah is 1½ hours from Mûsal by land.

At 1 hour 9 minutes we pass Âl Bû Saif and a Qasr (walled enclosure) called Saimaûn, on the right bank; here are 60 houses of Jibûr Arabs. The Qasr belongs to the Jalîl Baigs of Mûsal. Down to this place there has been cultivation on both banks; and there have been low hills, not far inland from the right bank, which now approach closer to the river.

At 1 hour 21 minutes the river divides round an island called Hawijah Shamsiyât. On the left bank are the villages of Shamsiyât, upper and lower, each about 100 houses of Jibûr Arabs; the upper village is opposite the upper end of the island, the lower ¾ of a mile down. The island itself is about ½ a mile long. The low limestone hills on the right bank continue near the river.

At 1 hour 57 minutes is Âl Bû Juwâri on the right bank, half a mile inland, consisting of 50 houses of Jibûr. About ¾ of a mile before this was another right bank village, lying back on some highish hills and not seen in passing. A small alluvial flat now begins on the right bank between the river and the adjoining hills, which latter are not more than 100 feet high.



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At 2 hours 10 minutes the river is going east, but immediately turns to south-east. Here on the left bank is Umm-al-Qusair (100 houses of Āl Bū Husain Arabs, Sunnis). On the right bank, opposite, is Lazzāqah (30 houses of Jibūr Arabs). There is also a conspicuous fort belonging to the Baigs of Mūsal. Here the hills on the right bank recede from it considerably.

At 2 hours 32 minutes the river changes its direction from south to south-south-east, and hills begin on the left bank and run along it. Near the first hill, called Hamīru, a strong smell of sulphur pervades the air. On the right bank opposite, or a little further up, and 1 mile inland is 'Araij (70 houses of Jibūr Arabs). The hills on the right bank are now nearly 2 miles inland. On the right bank, ½ a mile down from where we are and some distance inland, is Qabr-al-'Abd (12 houses of Jibūr). On the left bank, ¾ of a mile below us, is Safi (25 houses of Jibūr), on the hills on that side. An island on the right side of the channel begins between 'Araij and Safi.

The right bank hills appear to be limestone, the left bank hills at first conglomerate, changing later to limestone or sandstone.

At 2 hours 48 minutes we reach the lower end of the island.

At 2 hours 57 minutes the left bank village of Hāwi Arsalān is passed (15 houses of Jibūr); it is situated at the water's edge below hills. There are islands now on both sides of the channel.

At 3 hours 13 minutes, on the left bank, is Little Hamairah (50 houses of Jibūr). Here the river turns to south-west.

At 3 hours 22 minutes is Great Hamairah (70 houses of Jibūr) on the left bank, ½ a mile inland; it belongs to one 'Abdul Jalīl of Mūsal. The river is still going south-west. Here the hills retire from the left bank, leaving an alluvial stretch.

At 3 hours 31 minutes is the landing place, on the right bank, for Hammām 'Ali, which is 4½ hours by land from Mūsal. It is at the lower end of a right bank island and is marked by two dome-shaped hills; the larger of these, about 100 feet high, is called Tall-as-Sabiś. To the west by north, at 300 yards, is one Hammām 'Ali village, to the north by west at 500 yards is another; the former consists of 50 houses of Lihaib and Āl Bū Hamadi Arabs, the latter of 20 permanent houses inhabited by miscellaneous Muhammadans and 7 or 8 shops. Five islands are in sight, 3 upstream and 2 down; and here the channel shifts from the left to the right bank of the river. The site of Nimrūd and the Qūrah Chōgh hills are in line to the south-east. The Mūsal-Baghdād road passes through Hammām 'Ali.

We visited the hot springs of Hammām 'Ali, which have a great reputation; people come from as far as Zākho in the north, Kirkūk and Sulaimāniyah on the east, and Baghdād in the south to take baths here. There are said to be 10,000 visitors in a season; the season is from the middle of June to the middle of September. The course is one of 3 baths per diem, lasting 10 to 30 minutes each, and continues for 40 days. The visitors inhabit mud huts and temporary shelters ('Arish), paying £T. 1 or 2 as rent for each for the period of the course. The water in the springs, which are built over, is of a dirty green colour, has a bituminous scum floating on the surface, and smells strongly of sulphur. During the season a Municipality (Baladiyah) is constituted. Two licensed coffee shops here bring in £T. 200 a season, and the bitumen yielded by the springs is collected and fetches about £T. 20.

At 22 minutes after leaving Hammām 'Ali, where we have spent ¾ of an hour, we pass Salāhiyah (20 houses of Jibūr) on the right bank.

At about 36 minutes, on the right bank, is Jabainah (100 houses of Jibūr). The Jibūr hereabouts are Jibūr-al-Wāwi.

At 53 minutes, on the left bank, partly on the river bank and partly at some distance behind a hill, is Salāmiyah, 60 houses of Turkmāns and Jibūr Arabs.

At 1 hour 16 minutes we reach the first 'Awāyah or rapid which we have to pass on our way to Baghdād. The river is too high to disclose the nature of the object forming it, and it gives no trouble. There are again hills close to the right bank.



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At 1 hour 26 minutes comes, on the left bank, Nāifah (50 houses of Jahaish), the landing place for the Nimrūd site. The left bank is low, shelving and gravelly; on the right bank there are stony hills. There is a raft ferry here.

The chief mound at Nimrūd, which we visited, is situated about 2 miles east-south-east of Nāifah; there are fine crops of ripe barley all the way thither. From the mound we see to the west, at about 1½ miles, the village of Nimrūd (150 houses of Shammattah and Jibūr). Camps of Wāwi and Jabūni are visible to the west across the Tigris.

In 3 hours we are under way again, and in 25 minutes we pass a rapid known as 'Awāyah Sakhr Humairah.

At 35 minutes a ravine called Wādi Jahannam comes down to the river on the right bank immediately below a small island, similarly named, near the same bank. Not far from this point, on the left bank, we saw the village of Saiyid Hamad, consisting of 60 houses of 'Ajil Jibūr and Jahaish. It is near the river, but an island called Hawijat-al-Hisān intervened between it and us.

At 57 minutes we passed a village called Sanādiq, 10 houses of Jibūr, on the right bank. The name Sanādiq ("Boxes") is given to a series of square-topped mounds on the right bank between this point and the Makhlat or confluence of the Great Zāb and Tigris, and there may be other villages called after them besides this one. From Hammām 'Ali to Sanādiq there are no hills on the right bank.

At 1 hour 15 minutes another rapid is passed, but at the present high level of the river it hardly extends to the left bank. There is an island here dividing the river into two; we follow the north-eastern side of it; the south-western channel also contains a rapid. Just below this place there are considerable rock cliffs on the right bank of the river, rising in places to 20 or 30 feet.

At 1 hour 20 minutes, comes the village of Umm-al-'Asāfir; I omitted to note on which side of the river it was. It is in two parts of almost equal size, divided by a gully, each containing 20 to 25 houses of Wāwi Jibūr.

At 1 hour 37 minutes on the left bank is Jāifah, a village of Jibūr. There are some 10 houses near the river, and 100 more are said to be less than a mile inland. Here the direction of the river changes from south-east to south-west.

At 1 hour 48 minutes there are sunken rocks near the right bank making broken water. There is an island just above this, and from about here a rocky cliff runs along the right bank for perhaps a mile.

At 1 hour 55 minutes the river divides round a green island, to the right of which our raft passes. On the right bank there are bold rocky cliffs perhaps 150 feet in height.

At 2 hours 4 minutes the end of the island is reached; and to the east, at about 2 miles distance, we see a mound called Kashāf, which is said to be on the south side of the Great Zāb.

At 2 hours 10 minutes we reach the Makhlat or confluence of the Great Zāb with the Tigris; there is nothing remarkable about it. Just inside the mouth of the Zāb is an island; and Tall Kashāf appears to be situated on the proper left bank of that river some 2 or 3 miles up it. (On enquiring about ferries over the Great Zāb we are told that there is a ferry-boat at Quwair about 2 hours from the Makhlat, and another at Kilik 4 hours above Quwair.) On the Tigris, just below the Makhlat, there is something approaching a rapid; and at the tail of this there is a ferry with a small boat.

At 2 hours 16 minutes we pass the village of Makhlat; it is on the right bank and consists of about 20 houses of 'Ajil Jibūr. The village is immediately followed by a gravel island, and our raft takes the left hand channel. In this channel we descend the biggest rapid we have yet encountered. From here to Duwaisit, a place about a mile further on, low and insignificant cliffs follow the left bank; they seem to be of different kinds of stone, mostly a conglomerate.

At 2 hours 26 minutes there are sunken rocks at the left bank, making troubled water.



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At 2 hours 37 minutes we reach Duwaisit, a village of 50 houses of Jibûr on the left bank. Opposite to it, on the right bank, is Talûl-ash-Shôk, 30 houses of Jibûr. A small island has its head between these two villages, and on both sides the banks down stream appear low. The average width of the Tigris stream, thus far, has been perhaps 200 to 250 yards; much greater breadths will hereafter be met with.

At 2 hours 55 minutes the river, here about 300 yards broad, again divides; we take the left hand channel. Immediately afterwards we see on the left hand, about ¾ of a mile inland, the village of Hasan Tashqal, 100 houses of Jibûr.

At 3 hours 3 minutes, after the island on our right has ended, is Manqûbah, a village of 25 houses of Jibûr. Two minutes later cliffs again appear within about half a mile of the right bank, and the Qârah Chôgh hills show up to the east by south.

At 3 hours 9 minutes we pass the important village of Tall-ash-Sha'ir on the left bank. It consists of about 200 houses of Jibûr Arabs, and there are some 20 shops. The mud houses here, and in this part of the country generally, are like small European cottages with gable roofs. There is no Turkish official at Tall-ash-Sha'ir, only an Arab Shaikh who is responsible for the safety of rafts passing this way, and who collects a due of 1 to 1¼ Majidis from each. Tall-ash-Sha'ir is a river port from which grain bought at Shamâmak is shipped. This grain formerly went to Mûsal, but now goes to Baghdâd; I presume that it comes from the plain of Arbîl. It is stated that in an ordinary year about 1,000 Kiliks, carrying 12,000 tons of grain, leave Tall-ash-Sha'ir for Baghdâd; about $\frac{5}{6}$ of the quantity is said to be wheat and $\frac{1}{6}$ barley.

At 3 hours 25 minutes we pass the deserted site of Tammah on the right bank, which here again inclines to be high and bold. On the left bank is the village of Sultân 'Abdallah, consisting of 50 to 60 houses of Jibûr.

At 3 hours 38 minutes there is an island on our right with large Gharab (Euphrates poplar) trees.

At 3 hours 53 minutes Zâwiyah is left behind on the right bank; it is a settlement of 'Ajl Jibûr, composed of 30 permanent houses and about 200 tents.

At 4 hours 3 minutes Makûk, a village of 100 houses of Jibûr about 2 miles inland from the left bank, was said to be opposite us; and at 4 hours 27 minutes Khabbâtah, a village of 50 houses of Jibûr occurs on the left bank.

At 4 hours 53 minutes we reach what we take to be the landing place for the Qaiyârah bitumen springs and tie up; here are cliffs on the left bank and a low gravel island near the right bank. The place, however, proves to be the wrong one, and we go on for 10 minutes more to a spot where there is a considerable encampment of Jibûr on the right bank. We thus take 5 hours and 3 minutes from Nimrûd to Qaiyârah, or (3·31+1·26+5·3=) 10 hours in all from Mûsal to Qaiyârah.

Qaiyârah.

(19th May 1910.)

Before continuing our voyage towards Baghdâd we paid a visit to the Qaiyârah bitumen springs and oil refinery.

These lie about 2 miles inland from the place on the right bank where our raft finally halted. At 20 minutes from the river an oily stream is crossed; at 30 minutes an old Qasr or fortified enclosure is passed; and at 35 minutes the new oil works are reached.

The bitumen springs are situated in the beginning of some low hills, where they form an* expanse of bitumen, irregularly shaped, with an average diameter of about 100 yards. The surface is all bitumen, in places hard, in places viscous, in places soft;

* This expanse may be compared to a lake of inky water covered with jet black ice.

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and there are oozings, here and there, of sulphurous water. The bitumen is collected soft in the open watery spots and packed in skins; what is taken away during the day replaces itself in the night. The crude bitumen sells at the springs for half a Beshlik per skin of about 40 lbs., or approximately 8lbs. for a penny.

The oil produced here is distilled from crude bitumen of the consistency of stiff treacle. Twenty tins of bitumen yield 10 tins of oil, of which 2 are of the first quality, 2 of the second, and 6 of the third. The first quality is colourless, the second yellow, the third black; and the third quality must be refined a second time before it is fit for any purpose except anointing camels against mange, but more bitumen is mixed with it before redistillation. The fuel used for distillation is crude bitumen; and the residue left in the retort is bitumen, and is allowed to flow away. Some 40 to 50 tins of oil are distilled at Qaiyārah daily. The oil is sold at the distillery at the following rates:—

	Per gallon.
1st quality	7½d.
2nd quality	5d.
3rd quality	3½d.

Even the 1st quality oil smells strongly of some impurity; the odour resembles that of benzine.

In the time of 'Abdul Hamīd Qaiyārah belonged to the Sultan's Civil List, for which it was worked by Ibrāhīm Pāsha. A French expert was brought from Constantinople, and about £T. 5,000 was spent in experiments, probably borings, but without increasing the yield of the springs. In 1908 there were various competitors for a lease of the springs, including a European firm. The present contractor is said to pay £T. 500 a year to the Turkish Government, but on the data given above as to output of oil and price this would seem to leave no margin for profit; there is therefore probably some sale by him of crude bitumen.

The present plant is primitive and the buildings are of little value. There were about 200 tins of refined oil in the store at the time of my visit, of which more than half were of the first quality.

QAIYĀRAH TO KHANDĪDAH.

(18th May 1910.)

After seeing Qaiyārah we started again down the river.

At 20 minutes we passed a village on the left bank, viz., 'Osajah, 25 houses of Jabaish Arabs. Here the hills retire from the left bank, but 14 minutes further on low conglomerate cliffs appear on the right bank, with something similar on the left bank opposite.

At 36 minutes Wādi-al-Masāil comes in on the right bank and brings some water to the river; it appears that it does not come from Qaiyāriyah, as might be supposed.

At 49 minutes there is broken water due to rocks.

At 55 minutes the village and mound of Hajj 'Ali are passed; I omitted to record on which side of the river they lay. The village consists of 25 houses of Jibūr. The mound looks artificial and there are marks of digging in it; below it was a considerable Arab encampment.

At 1 hour 4 minutes is Tall-ar-Raqībah on the right bank; it is a conglomerate mound about 50 feet high.

At 1 hour 17 minutes is the right bank village of Ma'tūq, 20 houses of Jibūr, with an island in front of it. The bank is comparatively low hereabout. Just after this cliffs of mud, conglomerate, rock, etc. begin on the left bank; they are called Chabalah.



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At 2 hours 32 minutes, the cliffs having ended some time before this, we reach the left bank hamlet of Qan'ūs, 5 houses of Jibūr. A little below it, on the same side, is a mound bearing the same name.

At 4 hours 2 minutes rocky bluffs topped with conglomerate begin on the right bank: these are called Jabal Mataq.

At 4 hours 45 minutes, some time after the bluffs have receded from the right bank, we are opposite the village of Talūl-al-'Aqr on the left bank. Here is a ferry called Ma'bar-ash-Sharqāt, with one boat. There are only 7 houses of Jibūr at this place. The mounds from which it takes its name are 22 minutes further on.

At 5 hours 42 minutes we reach Sharqāt. Just above it a hollow called Wādi-ash-Shabābik comes in on the right bank.

SHARQĀT.

At Sharqāt we were hospitably received and shewn over the excavations by the German archæological staff. The ancient site of Sharqāt is a steep hill on the west side of the Tigris, which it overhangs.

The ruins go back to early Assyrian times, viz., about 2000 B. C., but earlier relics of the bronze and even of the stone age are found under them. A Parthian palace and a poor Parthian town existed on the same site in later times, and there are Muhammadan remains dating from about 1200 A. D. Sharqāt possessed one of the great towers dedicated to superior divinities of which only two others are known to have existed in Assyria, viz., those of which the traces remain at Nimrūd and Khorsābād. The only possible indications of ancient foreign relations discovered are, we were informed, some metal articles which may be from Cyprus and some objects of ivory. With reference to the last it may be noted that elephants existed on the Khābūr, not very far from here, in early times

The Sharqāt excavations are managed by a Committee connected with the Berlin Museum; and the funds are provided, in part at least, by the Prussian Government. It is not known how long the work will be continued. Excavation work is not congenial to archæologists; it is therefore carried on here by agents who are primarily architects or engineers, and most of the deciphering of inscriptions is done in Germany. I gathered that the early British explorers of this and other sites had been very successful in finding and removing most of the striking articles of interest, and that attention is now chiefly concentrated on disentangling the foundations, and working out the ground plans, of the buildings of different periods. Inscribed bricks, etc., are also found which yield some information. The ruins are so completely flattened out that nothing can be known from them regarding the roofs of the ancient houses, etc.

After a three hours' halt at Sharqāt we resumed our journey.

At about 27 minutes some low bluffs on the right bank, which have their beginning a little below Sharqāt, become high and cliffy; eventually they attain perhaps 150 feet. They are part of what is called Jabal Mak-hūl.

At 56 minutes we came on two rocks projecting out of the river in mid-channel; the water was breaking over them. They are called Abu Shārib. The left bank is pretty high hereabouts, of mud and conglomerate.

At 1 hour 33 minutes the hills retire again from the right bank. Four minutes later a low verdant strip, known as Shāti-al-Jidr, occurs on the left bank.

At 2 hours 3 minutes is a rock near the left bank, called Sakhr-an-Namal. At present it is submerged and invisible, but in summer it stands 5 or 6 feet out of the water. Steep clay banks have begun on the left, and stony hills are again approaching the river on the right.

At 2 hours 17 minutes was a rock, Farāj, making rough water near the right bank, which is here high and broken. There was some talk about rapids, and it seemed to be the opinion of our boatmen that only* those of Jahainah and Sanādiq were due to artificial obstacles in the river; at both of these places, they said, cut stones and building work are visible when the river is low. Jahainah is the more

* They now said that these were only true 'Awāyids or rapids on the river. J. G. L.



complete of these two constructions, each of which has a passage for rafts through the middle of it. The boatmen opined that they were sills made by Nimrûd to raise the level of the river near his town, and it would seem natural to suppose that they were dams of some sort rather than bridges.

At 2 hours 26 minutes there was a mound with an Arab encampment near the left bank. The place is called Qubbat-al-Hadîd, but we saw nothing suggesting an "iron dome." This reach of the river is called Sabaih.

At 2 hours 51 minutes we reached the Qal'at-al-Bint or "Maiden's Castle," which stands on the right bank at a sharp bend of the river, here only 150 yards broad, or even less. The sun had set, and it was growing dark, so we passed on without landing. The castle is remarkably situated on an isolated rock and commands two reaches of the river, looking up the one and down the other. We could distinguish what appeared to be a masonry bastion and part of a curtain, the latter loop-holed at the top.

At 3 hours 6 minutes there was a sound of rushing water towards the left bank, but the boat men denied the existence here of any 'Awâyah or real rapid. The place was called Traishah.

At 3 hours 21 minutes began on the left bank a permanent camp of the Jibûr, called Hâwi Dindi, said to be an hour's walk in length, and to extend from this point to the junction of the Little Zâb with the Tigris. It was too dark now to see, but we could hear the barking of dogs.

At 4 hours 1 minute the confluence of the Little Zâb with the Tigris was passed. Just below it, was a place called Shajarah, but no permanent village.

At 4 hours 19 minutes were mounds and broken water called Hamra, at the right bank.

At 4 hours 31 minutes was passed Tall Marmûs, a mound on the left bank.

At 6 hours 21 minutes there was a sulphur spring on the right bank.

At 7 hours 26 minutes the Tigris entered a cutting through the Hamrîn hills, which it here traverses, a place called Fat-hah being on the left bank at the entrance. A police post was said to exist on the opposite bank. Five minutes later came rocks and broken water.

At 7 hours 51 minutes it being now about midnight, the raft was moored to one of a group of islands called Khandîdah on the right side of the main stream of the river.

KHANDÎDAH TO SÂMARRA.

(12th May 1910).

At 30 minutes after starting from Khandîdah there was broken water near the left bank caused by rocks called Sawair.

At 40 minutes the land on the left bank is called Umm-al-Lilah, and that on the right bank Sulairiyah.

At 45 minutes the village of Umm-al-Laqlaq, consisting of 80 houses of 'Obaid Arabs enclosed within a wall, is passed on the left bank. On the right bank, a minute or two further down stream, is a white-looking police post known as the Sharaimîyah Nuqtah; near it there is said to be a Khân (caravanserai), but the latter is not visible. Between Umm-al-Laqlaq and Sharaimîyah is a broad island bearing the name of the second of these. The river here must, on account of the island, be nearly a mile in width from bank to bank.

At 1 hour 10 minutes there is a village of 13 houses of Jibûr Arabs on the right bank; it is known as Ba'aiji.

At 1 hour 50 minutes we are passing what is described as the head of the Nâifah canal, said to run to Sâmarra; it shows as a hollow between two mounds.



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A Khān called Kharnīnah, on the Baghdād-Mōsal road, is said to lie inland from the right bank hereabouts, perhaps two miles off.

All this morning we have been passing islands between us and the right bank. They are grown over with tamarisk and harbour francolin.

At 3 hours 25 minutes a conspicuous object known as Qal'ah Raiyash is seen on the right bank. It consists, according to our informants, of masonry remains; and it is situated on the top of rocky cliffs which, having begun 2 or 3 miles further back, here approach the right bank. On the left bank, nearly opposite, are encampments of the Al Bū 'Ali tribe.

At 4 hours 40 minutes there are camps of the Jibūr Arabs on the right bank abreast of us and also downstream.

At 5 hours 20 minutes steep conglomerate cliffs called Jabal 'Ajain, rising to as much as 80 feet, adjoin the right bank; they have already accompanied it for some distance, say 2 miles. Five minutes farther on a low strip of land known as Hāwi Matāridah begins on the right bank between the cliffs and the river, while the left bank opposite is cultivated and goes by the name of Mōh-al-Hisān. (Mōh is said to be another name for the vegetable also called Lūbiyah.)

At 5 hours 58 minutes we reach a locality on the left bank styled Tall-as-Sūq where there are ruins on land, and in the water rocks said to be uncovered in the low season. A little farther on there is an island in the river. On the right bank the hills continue; they are said to be all one range from Kharnīnah to Tikrit and beyond, but opposite Hāwi Matāridah their name changes from Jabal 'Ajain to Jabal Sa'bah.

At 6 hours 10 minutes we reach the end of Hāwi Matāridah, and conglomerate cliffs on the right bank come down to the water's edge.

At 6 hours 35 minutes the right bank is called Qāim, and its high cliffs are of mud and conglomerate. On the left bank the date palm, long unfamiliar, reappears.

At 6 hours 45 minutes we arrive at Tikrit, the reputed birth place of the great Saladin, whose tomb is at Damascus. Here we again see in the river the Quffah, a round basket-work coracle smeared with bitumen, which is one of the most characteristic objects of the Baghdād country.

Tikrit.

Tikrit stands on the right bank of the Tigris on conglomerate cliffs, which at the middle of the town rise to a height of 50 or 60 feet. The left bank opposite is low; and at the time of our visit the river appeared 500 to 600 yards broad, but on the Tikrit side it was shallow, people wading out as much as 100 yards from the shore. The frontage of the town on the river is 400 or 500 yards. The place has about 900 houses and is the headquarters of a Mudirate under Samarra. Wheat, barley, wool and skins are exported, and merchants come from Baghdād to buy these. Sheep are exported overland to Syria. We learn that the men of Tikrit are largely employed as raftsmen on the Tigris, and that some are settled at Mōsal in connection with this profession, which very few natives of Mōsal itself adopt. We are told that a tax is levied on rafts by the Turkish authorities: the skins supporting each rafts are counted when it is finished and half a Sāgh piastre (or approximately one penny) is levied per skin.

After an hour's halt we continued our journey, and at 1 hour approximately from the start reached the end of the Tikrit cliffs. Here there was an encampment of Baijāt Arabs on the right bank.

At 1 hour 27 minutes, there is land called Hatrah on the left bank, and 5 minutes later we pass rough water caused by some rocks which are said to stand out of the river "as high as a camel" in the low season. A raft carrying 100 bags of grain was lost here in 1909.

At 2 hours 7 minutes we reach a rock called Dahri and more broken water. It is said that this rock does not uncover even at the low season. At this point there are, on the right bank, some temporary cultivators from Sāmarra. Three minutes

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later some more rocks called Dahri which are said to uncover to the extent of 2½ feet in the low season.

At 2 hours 19 minutes are the rocks of Dor, near the left bank; some of them show, some are invisible. Those at present submerged are said to rise 6 feet above water in the low season and to divide the river into various channels.

At 2 hours 30 minutes we have opposite to us, on the left bank, the village of Dor. It has about 500 houses and is the seat of a Mudir. Next to us is a small island; beyond it a large island with water lifts and cultivation; and beyond that again the branch of the river on which Dor is situated. Between Dor and the river is Imâm Dor, a high square, dark-coloured building, with round bastions slightly indicated, and a top shaped somewhat like the point of a shrapnel but diminishing in diameter by 5 stages, the lowest of which has flat faces. The building is covered with storks' nests. Dor is a scorched-looking place; there is no greenery about it. The people are all Sunnis. Below Dor both banks are low for some way.

At 2 hours 42 minutes there are rocks called Harâqiyât near the left bank; they are said to project 5 feet in low water. Various streams into which the river has divided recombine here and give it a breadth of about 400 yards.

At 3 hours 2 minutes low conglomerate cliffs begin on the right bank. Eight minutes later there is an opening called "Rashd" in conglomerate cliffs upon the left bank. It is evidently the head of an old canal, but the bottom of it is now some 15 feet above even the present level of the river. On the right bank here, half a mile inland, is a mound called Mahaqir.

At 3 hours 27 minutes there are water lifts and cultivation stretching down the right bank.

At 4 hours 45 minutes we pass mud ruins on the left bank: they are insignificant, but are described as "Old Baghdâd". The left bank is of conglomerate and raised, the right bank is cultivated and has many water lifts.

At 5 hours 14 minutes we reach a place called Qalas Shinâs on the left bank. Before it we pass round a large bend of the river which does not appear in our maps. A little futher down are trees, marking the site of Bisât, a village of 25 houses of Sâmarra Arabs. On the right bank opposite Shinâs is an Âl Bû 'Abbâs village, consisting of 30 houses of Sâmarra Arabs.

At 5 hours 22 minutes is Hawai Sulât, a village of 20 houses of Âl Bû 'Â' bâs, a tract extending from the first Âl Bû 'Abbâs village, above mentioned, for about 3 miles downstream all bears this name. Since passing "Old Baghdâd" no cliffs nor hills have been visible near the river on the left bank.

At 5 hours 36 minutes the left bank still bears the name of Bisât. Some houses are visible on it. There have been various islands since passing "Old Baghdâd" and the main channel of the river, which lies towards the right bank, has seemed to wind a great deal.

At 5 hours 43 minutes the well-known ruin of Qal'at 'Âshiq, "the Lover's Castle," is seen standing a short way inland from the right bank. The walls have fallen down in lengths, leaving high standing portions, which almost resemble pillars; but it is growing too dark to see.

At 6 hours 3 minutes there is a small village on the island of Quwair, which is between us and the left bank. Seven minutes later we reach the end of Quwair island, and the ruins of Qasr Qal'at-al-Khalifah ("The Caliph's Fort Palace") are visible some distance inland from the left bank. There are islands about, carrying some small trees or bushes.

At 6 hours 19 minutes is the village of 'Alôd on the right bank; it consists of 20 houses of "Sawâmirah", that is Sâmarra people. There are good high banks now on either side of the river.

At 6 hours 37 minutes our raft is tied up at the landing place for the town of Sâmarra, which last is at some minutes distance inland from the left bank.



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SĀMARRA TO 'AWAJAH.

(20th May 1910.)

Sāmarra.

The antiquities of Sāmarra need no description here. Accurate accounts of them have appeared, since our journey, in Miss G. L. Bell's "Amurath to Amurath" and Dr. Herzfeld's "Sāmarra," and the latter authority's researches are not yet finished.

Sāmarra is enclosed by a fine brick wall in perfect preservation, and there is ample space within the enceinte for a considerable increase of the town. The streets are comparatively wide and, for a town in this country, remarkably clean. There are about 900 houses and 90 to 100 shops. The revenue of the Municipality is said to be only £T 200 a year. Drinking water is brought from the river; water for other domestic uses is drawn from wells. Some Persians and a few Jews are settled here, and there is a small British Indian colony, mostly Kashmiris, some of whom were registered at the time of our visit.

The importance of Sāmarra depends on its Shī'ah shrines and the pilgrimages connected therewith. There were many* complaints of the ill-treatment of pilgrims by Khādims (guides to the shrines) and others. On the white-washed wall of a room in a house some Persian had scribbled in pencil the following indictment of the Khādims, which is the more interesting as probably not having been intended for any European eye:

> "Nous sommes arrivés à cette Sainte Place le 16 Rebieh-el-Aval 1328 après pèlerinage. Nous partons le 18 de ce mois, mais hélas que les Khaddams nous ont fait beaucoup de mal: ce ne sont les justes Khaddams, mais ils sont des brigands et des malfaiteurs."

* A guide for Indian pilgrims, paid by the distributors of the Oudh Bequest, has since been appointed at Sāmarra and efficiently protects his clients from extortion and ill-usage.

The Kilīd-dār or key-keeper of the shrines was Saiyaid Hasan, who had been appointed the previous year. The Kilīd-dār has power over the Khādims, whom he can exclude from the sacred precincts. The Khādims, some of whom exercise their calling regularly and some occasionally only, belong to various Tāifahs or tribes. Only about 15 are officially recognised by the Turkish authorities, but the others who work without recognition are very numerous. Those who show the Sardāb Sāhib-az-Zamān, or underground place where the Mehdi is supposed to have disappeared, belong to the Āl Bū 'Abbās and Āl Bū Nisān Tāifahs, which, oddly enough, are Sunni. Those who show the 'Askariyain, or burial place of the Imāms, are of the Tāifahs Āl Bū Sālih Shaikh (to which the Kilīd-dar himself belongs), Āl Bū 'Abbās, and Āl 'Ashāshah.

There is much fine Daim land about Sāmarra, that is land on which crops are grown by rainfall without the help of irrigation, and it bore a fine harvest in the year of our visit. Most of the land in the district is Miri, i.e., owned by the Government, which leases it to individuals on rent. There are no large free-hold proprietors in the neighbourhood.

Our raft was got under way again in the afternoon.

At 35 minutes we passed Tinah, 10 houses of the Āl Bū Nisān, on the right bank. Here are good ripe crops.

At 1 hour 13 minutes, at Qāim, there is an opening in the conglomerate of the left bank marking the head of a canal.

At 1 hour 37 minutes the right bank shows ruins called Istablāt, situated on high ground; also a police post, seemingly in perfect order, but said to have been unoccupied since an attack upon it by the Shammar tribe 3 years ago.

At 1 hour 51 minutes the head of the Dujail canal is shown on the right bank; it is cut through high earthy ground and is narrow and deep, with great mounds of excavated silt beside it. Below this the banks appear low, and the tract on the right bank is called Qubbān; there are Arab camps, but no permanent villages.



At 2 hours 25 minutes, we see on the left bank the head of the old Jali'yah canal. The canal seems to be a very large one, and the huge piles of silt clearance along it resemble high railway embankments.

At 2 hours 49 minutes we reach a ferry where there are 2 boats, capable of carrying 50 or 60 persons each. On the right bank are a hut and 2 or 3 sheds; a very few gendarmes are stationed here in summer, and in winter are transferred to the opposite bank. By crossing here from the right bank to the left travellers from Baghdād to Sāmarra can reduce the remainder of their journey from 6 hours to 4, *i.e.*, can save 2 hours. The telegraph wire here crosses to the Sāmarra side. Here we noticed 14 large Quffahs which had come up from Baghdād to collect Juss (gypsum mortar) and firewood.

At 3 hours 5 minutes we passed Al Hawīi, a village of 25 houses of "Sawākinah" and Āl Bū Darāj Arabs, on the left bank. Opposite, on the right bank was an encampment of Mujamma' (possibly "miscellaneous") Arabs.

At 3 hours 17 minutes the river divides; the land between the branches, at this season an island, is called Barqah. The left branch passes the caravanserai of Khān Mizrāqchi, one to two miles down it; the right branch passes Tell Jabla'at on the right bank at 3 hours 27 minutes. The telegraph line is to the west of the river.

At 3 hours 40 minutes we are opposite Khān Mizrāqchi, but at a great distance from it. Khān Sewīyah is mentioned as in the same direction; it is apparently not another Khān, however, but the locality in which Khān Mizrāqchi is situated—so at least say our informants. The banks of the river are now of the same character as about Baghdād, that is to say they consist of firm alluvial soil, stand 10 to 15 feet high, and carry numerous water lifts. The breadth of the river is now generally about 300 to 350 yards.

At 4 hours 9 minutes we arrive at the head of a right bank island called Jazīrat-ad-Darāwish. Here are several Charads (water lifts) in full swing: the cultivators are Sawākinah. On the left bank of the river, opposite, is a camp of the Āl Bū Darāj.

At 4 hours 30 minutes we are at the lower end of Darāwish Island, and at 4 hours 55 minutes at the middle of Tūthah, another right-bank island.

At 5 hours 35 minutes we are passing through a reach called Ba'rūrah, after which there is an island called Bahairīyah on the side towards the right bank.

At 6 hours 16 minutes comes the end of Bahairīyah Island, and 8 minutes later Dalai'ah, a camp of Jibūr Arabs on the left bank.

At 7 hours 3 minutes, on the right bank, in a tract occupied by Āl Bū Hamdhal Arabs, is Safīnah, a square enclosure where the Turkish authorities receive and store agricultural rents paid to them in kind.

At 7 hours 41 minutes, on the right bank, is Habbāb, a walled camp of 'Azzah or 'Obaid Arabs.

At 7 hours 59 minutes we pass 'Auwajah, a camp of 'Azzah Arabs on the right bank; and 7 minutes further on we halt for the night.

'Auwajah to Malāūh.

(21st May 1910.)

In 40 minutes from getting under way the next morning we arrive at the end of the reach called 'Auwajah.

At 1 hour 10 minutes there is a temporary cessation of the water lifts on the right bank.

At 1 hour 30 minutes we are at Qubbah Shawāli which seems to be the end, on the right bank of the shingly zone of the Tigris.



At 1 hour 43 minutes the 'Adhaim stream flows into the Tigris on its left bank.

At 2 hours 16 minutes we enter a reach called 'Aqāh.

At 2 hours 27 minutes we enter the reach of Sufait, on which there is a camp of Āl Bū Haiyāzah ('Obaid) Arabs. We are informed that in this district each ordinary water lift of 2 pulleys pays £T. 5 a year to the Turkish Government.

At 2 hours 56 minutes we are in the Ahmad-al-Faiyādh reach, where there are 25 to 30 water lifts on the right bank. Somewhere hereabouts, near the left bank, is said to be another Khān-as-Safīnah, like the last a Government grain store.

At 3 hours 42 minutes we are passing through the Kuwar reach, so called from some brick kilns.

At 4 hours 18 minutes the reach we are in is called Dōjmah on the left, and Khadhairah on the right bank. Khadhairah directly follows Ahmad-al-Faiyadh, *i.e.*, presumably, Kuwar is confined to the left bank.

At 5 hours 12 minutes we pass Himma, opposite to which is Zambūr; I forgot to note which of these two was on which side.

At 6 hours 7 minutes is the head of the Husai reach, so called on the right bank; and 35 minutes later we are passing water lifts on the right bank which are still called Husai.

At 7 hours 2 minutes the banks on both sides of the river are quite low, and the river seems as much as 500 yards broad.

At 7 hours 14 minutes we are at the middle of a reach called (on the left bank) Daghārah, and the breadth of the stream is about quarter of a mile.

At 7 hours 35 minutes we are opposite to the date plantation of Jaizāni on the left bank. Jaizāni village is said to lie a little way inland and to consist of 50 to 100 houses of Shī'ah Arabs.

At 7 hours 57 minutes the date groves of Sindiyah begin, and quarter of an hour later we reach Sindiyah itself, which is on the left bank of the river. It was here that Mr. Tabor, one of Sir W. Willcocks' engineers, was fired at by Arabs with rifles while surveying in the bed of the river in the winter of 1909-10, and it does not appear that his assailants have ever been brought to justice; it was pretended that they were strangers from elsewhere.

Sindiyah.

Sindiyah consists of 100 houses, perhaps rather less, of Shī'ah Arabs belonging to the Bani Tamim, Dilaim, and other tribes; there are only 4 or 5 households of Sunnis. There are no shops. Opposite it, on the other side of the river, is a grove of gharab (Euphrates poplar) which serves as a halting place for caravans from Baghdād. Sindiyah is included in the Mudirate of Daltawa. There are some lands in the village assigned "to the Prophet," that is to the Makkah shrines, and these were held on lease, at the time of our visit, by Anwar Baig, one of the Haidarizādah family of Baghdād.

Here we met the first grain-purchasing boats of the season coming up the river from Baghdād; they were running before a fair wind which greatly retarded our own progress.

At 37 minutes after leaving Sindiyah we were in a reach called, on the right bank, Tuwair. Nine minutes later we passed a ferry of one Quflah.

At 1 hour 11 minutes, detached date groves belonging to Sa'diyah village began on the left bank. It is at Sa'diyah, written by the Germans Sadije, that the Khānaqīn branch of the Baghdād Railway is intended to cross the Tigris; the name is therefore likely to become better known. At 1 hour 34 minutes we pass Sa'diyah itself; it is on the left bank and consists of about 100 houses of Arabs, Shī'ahs, as are all the inhabitants of the Khālis tract, or that watered from the right bank of the Diyālah. Behind Sa'diyah are date groves, and just below it is a tomb said to be that of the Banāt-al-Hasan.

At 2 hours 10 minutes we pass the pump of Hāji 'Umr, in a reach styled (on the right bank) Shaikh Jamīl.

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At 2 hours 40 minutes a tract called Tārmīyah begins on the right bank; it is marked by the end (head or tail) of a high silted-up canal which has been cut away by the river; this landmark is called Ishān Tārmīyah.

At 3 hours we are said to be opposite Mansūrīyah on the left bank, but the village is hidden by date plantations. It consists of 200 houses of Shī'ahs. Below it is a tomb, said to be that of the Bani-al-'Abbās.

At 3 hours 6 minutes we pass the head of the Tārmīyah canal on the right bank. It is above the present level of the river, and we are told that water now very seldom passes into it. The width of the river here is 400 to 500 yards. Just below Tārmīyah are signs of the head of an embankment, or possibly another canal, having been cut away by the river.

At 3 hours 56 minutes the river is more than usually broad; the breadth seems about 600 yards.

At 4 hours 10 minutes we reached the end of the reach called Tārmīyah on the right and Mansūrīyah on the left bank. A strong wind from the south-south west now drove our raft on to the left bank, and for more than an hour we could not move.

Forty minutes after starting again we had the tract of Has-hūs, with numerous water lifts, on our right. On the left bank opposite was Raqqah, a locality without a village.

At 1 hour 35 minutes Qaisariyīn, a village of 100 Shī'ah houses, was on the left bank.

At 1 hour 49 minutes the tract of Has-hūs ended, and that of Suwaidīyah began, upon the right bank; while on the left was the village of Hawaish, 200 houses of Shī'ah Arabs.

At 3 hours was the end of Suwaidīyah on the right bank.

At 3 hours 27 minutes we passed on the left bank Jadīdah, a village of 200 Shī'ah houses; and on the right bank a reach called Mallūh began.

At 4 hours 2 minutes a reach styled Yāhūdīyah began on the left bank, Mallūh still continuing on the right.

At 4 hours 27 minutes we tied up for the night in the Mallūh reach.

Mallūh to Baghdād.

(22nd May 1910.)

Starting early we reached the end of Mallūh (right bank) in 20, and that of Yāhūdīyah (left bank) in 25 minutes.

At 35 minutes a tract called Bābi began on the right bank.

At 55 minutes we passed Rāshdīyah village on the left bank; it seemed to consist of a two-storeyed house and a few cultivators' huts.

At 1 hour 5 minutes the tract of Bābi ended and that of Mashāhidah began upon the right bank.

At 1 hour 23 minutes we passed Sawākin on the left bank, consisting of 10 houses of Shī'ahs and 2 brick kilns.

About this time, not long after sunrise, the southerly wind, which had fallen at sunset on the previous evening, began again. A raft, having considerable surface and no means of propulsion, is greatly retarded by contrary winds; at bends it is driven on shore; and, when the wind is sufficiently strong, the current will no longer carry it along even in midstream.

At 2 hours 3 minutes Dāwudīyah, a village of 15 houses of Shī'ah Arabs, passed on the left bank.



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At 2 hours 30 minutes the wind compelled us to tie up at 'Awaijah, a village of 30 houses of Mashâhidah, opposite to which there is an enclosure on the left bank.

Forty-three minutes after getting under way again we passed Hasaiwah, a hamlet of 6 houses of Mashâhidah, on the right bank; here the tract called 'Awaijah ends. On the left bank opposite there are poplar trees and the tract is still called Dâwudiyah.

It should be noted that the Mashâhidah of the right bank villages are Sunnis, and so differ from the inhabitants of the opposite bank.

At 1 hour 8 minutes, further progress being impossible owing to the wind, I disembarked just above the head of a small canal called the Nahr-al-Pâsha, intending to save time by walking to Baghdâd. At this point is a little village, with another a few minutes walk above it; both villages are Waqf, *i.e.*, held in trust for spiritual or secular purposes. The inhabitants are Dilaim, but no tolerable riding animal could be procured. The Nahr-al-Pâsha is about 5 yards wide and several feet deep; it is spanned near its head by a brick bridge. Even in the present favourable state of the river it is high and dry.

Before going many miles I had the fortune to fall in, at Fakhâmah, with friends who had a carriage. Mr. Gaskin, who remained by the raft, brought it safe to Baghdâd about nightfall, the wind having fallen in the meantime.

On the next day occurred the greatest storm known at Baghdâd for a generation. We were fortunate in getting off the river before it happened.

J. G. LORIMER.



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APPENDIX A.

Distribution of Christians and Jews in the Sanjaqs of Kirkūk and Sulaimānīyah.

The Christians of the region, all Chaldean Catholics, are said to be distributed as follows :—

Kirkūk	120 houses.
'Ain Qalwah	400
Shaqlawah	200
Armūtah	50
Rowandus district	300

I am inclined to doubt the accuracy of these figures, though they come from a source that should have been both well-informed and trustworthy. They disagree, it will be seen, with figures given in the body of the report for Kirkūk and Shaqlawah.

At Kirkūk, according to the same authority, there are a Chaldean Catholic bishop and 4 priests, at 'Ain Qalwah 5 priests, at Shaqlawah 4, at Armūtah (Kōi Sanjaq) 3, and in the Rowandus villages 6.

There are stated to be 20 or 30 houses of Christians with 2 priests at Sulaimānīyah in the Sanjaq of the same name.

The distribution of Jews is given as follows :—

Kirkūk	400 houses.
Arbil	600
Rowandus	100
Kōi Sanjaq	100
Salāhiyah (Kifri)	120
Tūz Khurmatu	100
Sulaimānīyah and environs	300

The same caution regarding probable inaccuracy applies to the table of Jews as to that of Christians. In the case of the Jews there seems to be considerable exaggeration : vide the body of this report, Tūz Khurmatu, etc.

J. G. L.



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APPENDIX B.

INFORMATION ABOUT ROUTES, ETC., IN THE ROWÂNDUZ DISTRICT, COMMUNICATED BY 'ABDULLAH PÂSHA, HEREDITARY CHIEF OF ROWÂNDUZ AND EX-OFFICIAL OF THE TURKISH GOVERNMENT.

Shaqlâwah to Rowândux.—There is a more direct road from Shaqlâwah to Rowândux than that by Bîtûn, but it is also more difficult for mules. It is that through Baisân. The distance is 10 hours. In winter this route is blocked by snow.

Rowândux to Kôi Sanjiq.—The 3 stages on this road are:—Rowândux by Darband 'Ali Baig to Binâvi (7 hours); Binâvi to Siktân (8 hours); Siktân to Kôi Sanjiq (5 hours).

Rowândux to Rânîyah.—The easiest way is to follow the Kôi Sanjiq route to Binâvi and one hour further to a place called Khata. The further stages are: Khata to Chiwah (7 hours, easy, along a valley); Chiwah to Sarwâsîwa (6 hours, easy); Sarwâsîwa to Rânîyah (3½ hours, easy, over a plain). There are more direct routes from Rowândux to Rânîyah, but they are more difficult, and in winter they are blocked by snow.

Rowândux to Rîyat and beyond.—The stages are: Rowândux to Dargalah (5 hours, a good useful road); Dargalah to Galîlah, where there is a Mudir under the Qâim-Maqâm of Rowândux (4 hours pretty easy going, but stony); Galîlah to Rîyat (6 hours pretty easy going). At Rîyat there are a quarantine station, a telegraph office, and a post of gendarmerie.

Beyond Rîyat there is a hill, Garwi Shahîd, to be surmounted; after that the plain of Lâhîjân is entered. The next stage is reached at Shînîwah (3 hours, fairly good going, presumably after coming out on the plain).

At Shînîwah there is a cross-roads. One route runs thence through the Mangur country, in which the chief place is Narain, to Sardasht and Bânah. Another runs as follows to "Sâuj bûlâq:*" Shînîwah to Laghal (5 hours easy, over plain); Laghal to Maidân Bûlâq (2 hours through hills, but easy); Maidân Bûlâq to Sâujbûlâq (3 hours, hills, but easy). This latter is a caravan route. Pasvah, a Turkish military station, is 3 to 4 hours from Laghal; the road is to the left of that going to Sâujbûlâq, and is easy, running over a plain.

* *i.e.* "Sâujbulak".

It should be noted that the passes between Rîyat and Shînîwah are sometimes blocked by snow in winter for one, two, or even three months. The natives then use a kind of snow shoe for crossing them.

Rowândux to Urumîyah, etc.—The stages are: Rowândux to Biddîyân (2 hours, easy); Biddîyân to Sidakân (4 hours, some hills, but easy); Sidakân to Bairikmah (3 hours, easy): ascent of the Kel-i-Challadin's pass; to Shno,† a small town where there is a Qâim-Maqâm.

† *i.e.* "Ushnu."

From Shno one road goes to the right to Sundûs‡ and Sâujbûlâq. Another goes to the left to Margawar, where there is a Turkish Nâhiyah, and so to Urumîyah.

‡ *i.e.* "Sulduz."

The Challadin pass is sometimes under deep snow for three months in winter.

Rowândux to 'Aqrah.—The stages are: Rowândux to Shaûtnah, where good tobacco is grown (5 hours, fairly easy but through hills); Shaûtnah to Baldârîn (8 hours, a difficult road); Baldârîn to Balaiân§ on the Zâb (2 hours, all down hill but steep and stony); crossing of the Zâb on a raft; from the ferry to Bîr-i-Kaprân‖ (5 hours easy going); Bîr-i-Kaprân to 'Aqrah (7 hours, up and down, mostly up; two bad hills).

§ Evidently the same as Bâlaiân, see page 26.

‖ Or Barkaprah, see page 26.

Additional notes.—Kharinj is a place belonging to Persia between Maidân Bûlâq and Sâujbûlâq. Wazanah is reached by turning to the right at Maidân Bûlâq or from Pasvah; it is distant 1 day from the former and 1½ days from the latter place. Wazanah stands in a place with low hills and is about the same size as Bîtûn.

Sâujbûlâq is as large as Arbîl.

Sardasht has about 200 houses. Lâhîjân, when used as the name of a place, means Pasvah.

Naghadah is the headquarters of the Sundûs district; it is about the same size as Altûn Kûprî.

Nâhiyahs of Rowândux.—The Qaza of Rowândux comprises the following 4 Nâhiyahs with headquarters as below:—

Nâhiyah.	Headquarters.
Dairah Harîr	Dairah Harîr.
Bâlak	Galîlah.
Baradôst	Sidakân.
Sharwân	Bairikmah.

(N.B.—The above information is not full nor satisfactory, but it was not possible to press the informant closely. He seems to have given the Kurdish forms of names which in some instances are better known under other shapes.)

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APPENDIX C.

INFORMATION RELATING TO NAVIGATION, ETC., OF THE TIGRIS BETWEEN MOSUL AND BAGHDAD SUPPLIED BY OUR RAFTSMEN.

In the low season the Tigris is fordable at the following 8 places between Mosul and Baghdad:—

1. At Jahainah (see page 35);
2. At a place called Sharqi, immediately above the junction of the Little Zab with the Tigris (see page 40);
3. At half an hour's walk above Sa'lush (see page 41);
4. At quarter of an hour's walk above the Dahil rocks (see page 41);
5. At the middle of Bisis (see page 42);
6. At Tinah (see page 43);
7. At Darlwish Island (see page 44); and
8. At Bahairiyah (see page 44).

All of these fords are pebbly, and there is always a part in each where the water is breast high. (N.B.—This disagrees from what I was told by one of the German archaeologists at Sharqat, that, in using the steam launch belonging to the Mission below Sharqat, he had found a place in the low season there was not more than half a metre of water anywhere in the river.) There is never a ford where there are rocks.

No native sailing boats go above Samarra. Even in the low season they could no doubt get to Tikrit, but only by carrying half cargoes. In other seasons than the lowest the current would be too strong to tow above Samarra. The largest vessels reaching Samarra itself only carry 8 tons.

In the height of the floods a raft may get from Mosul to Tikrit in 24 running hours, and from Tikrit to Baghdad in the same. But, as above Tikrit it is dangerous to run by night, the least that the whole journey can be performed in is about 60 hours.

J. G. L.

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